MANUAL

OF THE

CHURCH QUESTION IN SCOTLAND:

BEING

A HANDBOOK

TO THE

CHURCHES (SCOTLAND) ACT, 1905,

TOGETHER WITH THE

REPORT OF THE ROYAL COMMISSION, 1905,

AND

APPENDICES

CONTAINING

LISTS OF PROPERTIES, FUNDS, AGENCIES OF BOTH CHURCHES, AND OF THE CHURCHES IN DISPUTE, WITH OTHER ITEMS OF INFORMATION.

EDITED BY

HEW MORRISON, J.P., LL.D.

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EDITOR'S PREFACE.

WHILE this Manual does not claim to be exhaustive in every particular, it is hoped that it will be found both useful and helpful by all who have to do with the complicated condition of ecclesiastical affairs in Scotland at the present time. In the Appendices will be found tables and lists submitted officially to the Royal Commission in the Spring of this year. A great amount of information not usually nor easily obtained, but all of which has a bearing on the matters in dispute between the Free and the United Free Church, particularly concerning Congregational Funds and Properties, is given in considerable detail. The Report of the Royal Commission is itself invaluable, and in conjunction with the Act in this handy form should be acceptable not only to office-bearers, but to all who wish to have, in short compass, information of the kind here given.

The Editor has to express his best thanks to friends in all the Churches dealt with for kindly assistance, to the officials of the Churches for their courtesy, as well as to legal and lay friends for suggestions which he has endeavoured to carry out.

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INTRODUCTION.

THE Free Church of Scotland had not completed her first decade when questions of union with other Christian bodies exercised the minds of her leaders. Such eventualities were contemplated by the framers of the Model Trust Deed, and in that document the matter is set forth as one which the Church in the course of years would be called upon to consider, and for which she would have to make careful provision. From the time that the efforts to bring about unions began, the influence and prosperity of the Church increased, and the union of the United Secession and of the Relief Churches in 1847 as the United Presbyterian Church, was the first step towards the larger union, while in 1852 the Synod of the United Original Seceders united with the Free Church.

On the 15th of May, 1863, the Synod of the United Presbyterian Church, and on the 28th the Assembly of the Free Church appointed Committees to confer with a view to an incorporating union. The differences between the Churches on questions of doctrine and practice were seen to be much less than was anticipated, although on the Free Church side there were not a few who had not gone so cordially and so unreservedly into the matter as to sink minor points of disagreement. By and by distinctions and differences were magnified and discussion of them in the press and on platforms gave rise to a good deal of feeling antagonistic to union. Nowhere was this feeling so strong as in the Highlands.

Although the reports of the Committee were uniformly in favour of union, and although successive Assemblies approved of them by overwhelming majorities, those opposed to the measure in the Free Church Assembly of 1873, by threats of appealing to the law courts

and claiming the whole property, succeeded in preventing the union being carried to a consummation.

In the succeeding years it was generally believed that the position of the Free Church in regard to general and congregational properties, as well as in regard to capital funds for the various schemes, had been declared and defined, and put on a basis that would make it impossible for a small minority to succeed in claiming any of these funds or properties in the law courts, in the event of the general body of the Church entering into union with the United Presbyterian Church.

But the action of the minority did not stop although it did much to postpone the union. The discussion, in spite of many regrettable incidents connected with it, bore such fruit as the Mutual Eligibility Act, and, before three years had passed, the union of the Free Church with the Reformed Presbyterian Church. When the question of union with the United Presbyterian Church was again revived in 1895 men felt that the matter must be earnestly and diligently pursued to a conclusion. The desirability of such a step was not a matter of discussion or of doubt, and it was apparent that the sentiment of both Churches in its favour was as unanimous as there was any hope of its ever being. Three years sufficed to enable the Union Committee to bring forward proposals embodying the ground and principles on which the two Churches should unite. In 1898 it was thought that the time for consummating the union had arrived. The Churches were fully informed of the proposals, and the Free Church in 1899 sent these down to Presbyteries under the Barrier Act.

In May, 1900, both Churches agreed that the ceremonial of formally uniting should take place on the 30th October, 1900, and the Synod of the United Presbyterian Church and the Assembly of the Free Church met on the previous day in their respective halls for the last time as distinctive Churches.

The meeting of the Synod was presided over by the Moderator, Dr. Mair, who delivered his farewell address. When the clerk (the Rev. Dr. Kennedy) read the resolution adopting the overture on union the moderator asked if there was any contrary motion, or if the resolution was adopted unanimously, whereupon the members

rose in a body and held up their right hands in token of approval. Principal Hutton having led in special prayer, the Synod adjourned at 5 p.m. to meet in the Waverley Market at 11-30 a.m. next day.

In the Free Assembly the enthusiasm was not any less although there was present an element of discord, which, as afterwards appeared, was at the moment much under-estimated. The hall was filled to overflowing. Indeed, it had not been so full in the memory of the oldest member, and when after Dr. Ross Taylor's inaugural address Principal Rainy rose to propose the adoption of the Uniting Act, there was great applause, rendered the more impressive by the knowledge that some brethren, few in number though they were, had indicated that they were not to go into the union. Particularly striking were the words of the Principal when he said:—

"In looking into the future I have a hope that a good many who "have not seen their way to support this union, who perhaps at "various stages have opposed it, will still feel that it is their duty, "that they will make it their business to make the best of it—"(hear, hear)—and endeavour to disappoint their own fears, and to "do what in them lies for the welfare of religion in Scotland. "(Applause.)

"It is a strange idea that possesses the minds of some men, that "separation is the proper way to meet what you do not altogether "approve in Church life. I think that the one great thought that "must be in the minds of men as a leading thought—not necessarily "an absolutely controlling thought, because I admit that grave reasons "might compel men to carry dissent to the utmost length even "when they saw great reasons to anticipate disaster—still I believe "the leading consideration among men will be what is good for the "religious life of Scotland, and how far multiplication of Presbyterian sects is likely to affect those who join those sects, and the "general condition of the country. And I think that he would be "a wise and a patriotic man who disregarded misconstruction, and "disregarded party pressure if he was persuaded that, in the interest "of the cause of our Lord Jesus Christ, after opposing union he "should make up his mind to make the best of it, since it had come."

An amendment was proposed, and in seconding it Mr. Archibald Macneilage, the leading layman on the anti-union side of

the house, referred to what Dr. Rainy said as to going into the union, said—"I wish to express unqualified gratitude to Principal "Rainy for his uniform kindness and consideration as leader of a "majority, which might very well have crushed us out, and given us "no consideration at all so far as numbers are concerned. I have "also to express gratitude for his efforts to understand our position, "and so far as was consistent with what he conceived to be his own "duty to the Church he has led so long and so honourably, to secure "for us also a place within the Church which comes into being on "the morrow. * * * I am not saying anything out of place "when I ask the Principal to believe regarding those of us who "to-day stand at the parting of the ways and know we are going "to part if the motion is carried, that it is not because we have "any disregard for the welfare of religion in Scotland that we feel "ourselves to-day in the position in which we stand."

At four o'clock the vote was taken, which showed 643 for the motion and 27 for the amendment, or a majority in favour of union of 616.

The Assembly adjourned shortly afterwards, to meet next day at 11-30 a.m. in the Waverley Market, which had been specially re-arranged and seated for the Union Assembly.

Next morning the members met on the Mound to march along with the members of the Synod to the place of meeting. Crowds lined each side of the whole way to the Waverley Market, and when the proceedings opened there were nearly ten thousand people present.

On and around the platform were many well known members of both Churches, while there were representatives and deputies from the Presbyterian Churches of England and of Ireland, the Calvinistic Methodist Church of Wales, the Presbyterian Church of Canada, the Presbyterian Church of Victoria, the Presbyterian Church of South Africa, the Congregational Church of England, the Wesleyan Methodist Church, the Baptist Church, the Congregational Union of Scotland, the Waldensian Church, the Christian Missionary Church of Belgium, the Dutch Reformed Church of Africa, the Presbyterian Church of Jamaica, and the Union of the Free Evangelical Churches of France.

The singing of the 133rd Psalm by the large audience, to the tune of "Eastgate," began what everyone felt was a union that had been too long retarded, but which was an augury for good for the religious life of Scotland.

The devotional proceedings were conducted by the two moderators, after which the clerks—Dr. Melville for the Free Church, and Dr. Kennedy for the United Presbyterian Church—read the minutes of the meetings of the respective Churches of the previous day. The uniting Act (see Appendix) having been adopted on the motion of Dr. Murray Mitchell and the roll of membership laid on the table, the Assembly proceeded to the election of a moderator. Dr. Mair moved, and Lord Overtoun seconded, the nomination of Principal Rainy as first moderator of the United Free Church of Scotland. Among much that was memorable and suited to such an important occasion, the rev. Principal made the following remarkable statement:—"When "we think of all the names which constitute that evangelical succession, to which we look back along those various lines of "descent, when we think what thought, what toil, what lives "of enduring sacrifice for truth, for right, for the welfare of the "Scottish people have left their memory and their results in our "keeping, we may well feel that to us much has been given and "of us much must be required. We should make defection from "the faith and the loyalty of these our predecessors if we regarded "any of them as infallible, if we shut ourselves out from the lessons "which God may teach us in our own time. Yet, meeting as we "do, under the influence of these memories, a new consciousness "of our opportunities and our responsibilities takes possession of "our mind. We pause awaiting and humbly expecting a new mission "that will send us forth together with a fire in our hearts to be "witnesses afresh from Him. . . . But we look back further to "the undivided Scottish Church whose troubled but glorious history, "is so dear to us. It was a church which, by noble effort and "splendid sacrifice, not merely maintained and handed down to us "an ecclesiastical freedom and efficiency, which we will never give "away, but it did far more; it wrought in to the minds of the "Scottish people a conception of religion, of the life of God in the

"soul of man, of conversion, of fellowship with God, of prayer, "and multiplied specimens of it among the people, in a way that is "for ever memorable. . . . The Free Church in her earliest "days was led to lay stress on its claim to be the true historical "representative of the Church of Scotland—separating at the call "of duty from the State—but carrying on the principles and the "life of the Scottish Church, and at the same time renouncing none "of its responsibilities. It was led to this by the circumstances of "its history, by the whole tenor of the ten years' controversy, and "by the very nature of the Disruption. At the same time oppor- "tunity was early taken to emphasise the position that this claim "was not meant to be at all exclusive of those branches of Scottish "Presbyterianism which at earlier periods had taken their stand "on grounds not unlike those which determined the Disruption. "What we claimed we gladly consented that they should also claim, "and our attitude to-day makes it clear how fully, in our view, "this holds of the United Presbyterian Church. But in a case of "this kind it is not enough to plead identity of principle nor even "continuity of life, and of worthy action and endurance. The place "that is practically claimed must be adequately filled. And both "our Churches may feel to-day that a long step has been made "towards a more adequate embodiment of that idea and of these "claims, and towards a worthy discharge of the responsibilities "which they involved."

Messages of congratulations were intimated from many parts of the world. The clerks and officials were next appointed. The Act appointing general trustees was then adopted. (This Act and the names of the gentlemen appointed will be found in the appendix).

Among the speakers at the afternoon and evening meetings were the Earl of Aberdeen, Lord Kinnaird, the Rev. F. W. Macdonald, Rev. I. M. Hamilton, Rev. Dr. John Watson ("Ian M'Laren"), Dr. Parker, Dr. Cameron Lees, Principal M'Kichan, Dr. Ross (Manchuria), Dr. Stewart (Lovedale), Dr. Laws (Livingstonia), and Dr. Lind.

A most important piece of business transacted was the adoption of the following:—"That the Church enters into this union and "authorises it in view of the following express declarations, viz.:—

"1. The various matters of agreement between the Churches "with a view to union are accepted and enacted with- "out prejudice to the inherent liberty of the United "Church, as a Church of Christ, to determine and "regulate its own Constitution and Laws as duty may "require, in dependence on the Grace of God and "under the guidance of His Word.

"2. The Larger and Shorter Catechisms of the Westminster "Assembly, received and sanctioned by the General "Assembly of 1648, and heretofore enumerated among "the doctrinal standards of the United Presbyterian "Church, continue to be received in the United "Church as manuals of religious instruction long "approved and held in honour by the people of both "Churches.

"3. As this union takes place on the footing of maintaining "the liberty of judgment and action heretofore recog- "nised in either of the Churches uniting, so, in par- "ticular, it is hereby declared that members of both "Churches, and also of all Churches which in times "past have united with either of them, shall have full "right, as they see cause, to assert and maintain the "views of truth and duty which they had liberty to "maintain in the said Churches.

"4. While thankfully owning the goodness of God in time "past in moving the hearts of their people to provide "means for carrying on the work of the Gospel, the "Churches, in entering into union, and under a sense of "their present and future responsibilities as a Church "of Christ, desire afresh to acknowledge the obligation "resting on the Church to labour for the universal "diffusion of the Gospel, and the duty of its members "to contribute, according to their ability, for the sup- "port of the Gospel and the extension of the cause of "Christ throughout the world."

Before the close of the Assembly, Dr. Ross Taylor, on behalf of the Union Committee, proposed the following resolutions anent the

brethren who had not then seen their way to go into the union. The heart of the great meeting was moved most deeply by this touching and remarkable resolution, which is quoted from the authorised report:—"The General Assembly, while profoundly "grateful to God for the signal tokens of His presence and "favour which they have enjoyed, and for the warm expres- "sions of brotherly interest and congratulation which have been "received from the Churches of many lands, desire, before "the close of the Assembly, to express their deep regret that "some of the ministers and elders of the recent Free Church "General Assembly have not as yet seen their way to enter "the United Free Church, and the gratification it would give "them, if these brethren, on further consideration, were prepared "to continue with them in carrying forward the work of "Christ in the land. (Loud applause.) The Assembly also "earnestly counsel any of their people, who may be in doubt as to "the right course of action to be pursued at this time, not to form "a hasty judgment, but to give the subject patient consideration, "looking for Divine light as to the path of duty, the Assembly "being fully assured that He who has led His people in the past, "and has promised to guide His Church to the end, will not fail to "grant His gracious guidance to those who prayerfully seek to know "and to do His will. Also, if any of their faithful people should "find themselves placed in a position of difficulty owing to "the great step now taken, the Assembly hereby convey to them "the cordial assurance of their full sympathy and ready help." (Loud applause.)

On reading the Resolution, Dr. Ross Taylor said:—I thank the General Assembly for the manner in which the Resolution has been received. It proves that the regrets and the hopes and the purposes that this Resolution expresses, come from our hearts. (Applause.)

Dr Mair. —I beg very cordially and heartily to second the Resolution that has just been proposed by Dr. Ross Taylor. (Applause.)

The Resolution was formally put, and—the Assembly upstanding—adopted with acclamation.

While this solemn and important meeting was being conducted

under such apparently favourable auspices and with the approval and concurrence of the vast body of the people of the Church at home and abroad, a meeting of those who had voted in the minority on the previous day in the Assembly and of those who sympathised with them, to the number of one hundred and fifty or so, was held in Queen Street Hall, constituting themselves the Assembly of the Free Church of Scotland. The Rev. C. A. Bannatyne, of Culter, was appointed moderator, and, in his address referring to the proceedings of that day, he said:— "That a large proportion of the members of Assembly had withdrawn "and formed a new Church on a new basis and under a new name. "In order to do that they had associated themselves in an assembly, "the major proportion of which consisted of the members of a Synod "which had long been the leading exponent in their native land of "views diametrically opposed to the Disruption Testimony. The "Scriptures forbade them following the multitude to do evil. They "had no alternative, if they would be true to their ordination vows, "in humble dependence to the great Head of the Church, but to "continue at their post as members of the General Assembly of the "Free Church of Scotland, and to discharge the duties incumbent "upon them as such."

The Assembly then declared that "The Rev. Walter Ross Taylor, "moderator, Dr. Melville and Dr. Henderson, clerks, and Mr. R. R. "Simpson, depute clerk, having voluntarily withdrawn themselves "from the services of this General Assembly of the Free Church of "Scotland, have vacated their respective offices of moderator, prin- "cipal clerks, and depute clerk of said Assembly, and the General "Assembly accordingly appoints Mr. Colin A. Bannatyne, minister "of Culter, to be its moderator, and Mr. J. K. Cameron, minister at "Brodick, to be its principal clerk."

Immediately following there were rumours of interdicts and actions in the law courts, but the general belief was that nothing would be done, and that in the course of the following few months matters would adjust themselves, discussion would cease, and that with a possible exception here and there in the Highlands opposition to the union would disappear.

What ground there was for any well grounded hopes of this

kind does not appear. The official reports from congregations in the various districts did not contain indications of serious withdrawals of members on account of the Union.

There must have been grave miscalculations in some places. But in reality the Union of itself was not to blame for all that took place. The feelings which had been aroused in the old Union discussion were not quite dead, when the Declaratory Act came upon the scene. The old controversy was mild compared with that which now raged. Many left the Church over it and formed themselves into the Free Presbyterian Church of Scotland. The opponents of the measure who did not secede, among whom were a number of ministers, maintained but a lukewarm connection with the Free Church. Complicating the situation, in great measure, was the dissatisfaction that prevailed in many quarters with what was commonly known as the "Higher Criticism." In the discussion in connection with this latter subject, extraordinary and singular use was made of the Polychrome Bible. It was represented as being the work of the higher critics, a name interchangeable with some of the professors of the Free Church. At first these were only held as concurring in it, but finally as responsible for it. The book itself was exhibited at meetings, the colouring being referred to as an unwarrantable if not sacrilegious dealing with Holy Scripture, and as indicating the little or no regard in which the Word of God was held in the Church. Other matters, such as questions of hymns and organs, together with local disputes and personal differences also influenced the situation.

Signatures against the Union had been obtained prior to the meeting of the Assembly in May, 1900, and between that date and October many gave in their names in the belief that at the last moment the Assembly would be influenced and prevented from taking the final step.

Seeing that what they regarded as their protest did not avail, many of the signatories and others who sympathised with them on all or some of the grounds just indicated, declined to enter the united Church, and in several places had to put up with much inconvenience in worshipping in halls, schools, and other available places. Although the localities in which such events took place

were remote and the number of the dissentients sometimes small, it is to the credit of the latter that however much or little the actual question of union influenced them, they continued steadfastly in the way they chose for themselves without waiting, as many did, to see how the courts should finally decide the case.

The union had not been consummated more than three weeks when all doubt as to the action of the minority in the recent Free Assembly was dispelled. Notices were given by their law-agents that proceedings in court were impending, and within six weeks summonses were issued and actions raised (14th Dec., 1900), in the name of the General Assembly of the Free Church and in the name of the Rev. Colin A. Bannatyne and others, being members of a Committee appointed and authorised by their Assembly to sue for on their behalf as members and also as individuals, against Lord Overtoun and others, being the general trustees, alleged to have been appointed by the General Assembly of the Free Church on 30th October, 1900, for holding the whole property of the United Free Church of Scotland from and after the 31st day of October, 1900, and also as general trustees of the United Free Church of Scotland, together with the moderators, clerks, and officials and others of the United Free Church, concluding for the whole lands, properties, and sums of money vested in the defenders on 30th October, 1900.

The summons in the General Trustees Case, legally known as Bannatyne *v.* Overtoun, which is given in the Appendix II., was followed by Condescendences for the pursuers under no fewer than forty-eight heads, to which replies had to be made on behalf of the United Free Church. The Statement of Facts for the defenders ran to sixteen heads, to which pursuers also made answers, and the Pleas-in-Law for each side were as follows:—

FOR PURSUERS.

"1. The pursuers and those adhering to them, being the "Free Church of Scotland, have right to the property "and funds held upon trust for behoof of said Church, "and that to the exclusion of the defenders and all "others not members of the said Church, and decree

"ought accordingly to be pronounced in terms of the "first enumerated group of declaratory conclusions of "the summons, and of the first branch of the conclusion "for interdict.

"2. The said union not being one which could lawfully be "entered into to any civil effect against the dissent of "any portion of the members of the Free Church or of "its General Assembly, the pursuers are entitled to "decree in terms of the first branch of the declaratory "conclusions and to interdict.

"3. The said United Free Church being an association or "body of Christians associated under a constitution "which does not recognise, accept, and provide for "maintaining principles which are fundamental to the "Free Church of Scotland, neither the said Church nor "any of the defenders who have adhered thereto have "any right to participate in the property and funds "which form the subject-matter of this action, and the "pursuers are entitled to decree as aforesaid.

"4. *Separatim.* The pursuers and those adhering to them "being faithful to the principles of the Free Church of "Scotland, for behoof of which the said property and "funds are held, have not lost their right to participate "therein, and they are in any event entitled to decree "in terms of the alternative conclusions for declarator "and interdict.

"5. The Acts, production of which is called for, being so far "as they affect or pretend to affect the civil rights of "the pursuers are *ultra vires* and illegal, and null and "void, and the pursuers having a title and interest to "challenge them to the extent foresaid, decree ought "to be pronounced reducing the same as concluded for.

"In respect whereof,

"JAMES SIMPSON, S.S.C."

FOR DEFENDERS.

"1. No title or interest to sue.
"2. The action is incompetent.
"3. No relevant case.
"4. The pursuers are barred by their own acquiescence and "actings as averred from insisting in the present action.
"5. All parties not called.
"6. The pursuers having voluntarily separated from the "Free Church of Scotland, and ceased to be members "and office-bearers thereof, have no right or title to the "property and funds belonging to or held for behoof of "said Church, or to any part thereof.
"7. The Free Church of Scotland in entering into the said "union, and in dealing with the funds and property "belonging to it, as was done by the Acts and pro- "ceedings condescended on in the Statement of Facts "for defenders, having acted throughout lawfully and "regularly, and in virtue of its inherent powers and "liberties, the defenders should be assoilzied.
"8. The whole property and funds claimed by the pursuers "in this action being the property of the United Free "Church of Scotland, the defenders are entitled to "absolvitor.
"9. The whole material averments of the pursuers being "unfounded in fact and untenable in law, the defenders "are entitled to absolvitor from all the conclusions of "the summons, with expenses.

"In respect whereof, etc.,

"R. L. Orr."

This was followed by the issuing of summonses by the United Free Church in what is known as the Model Trust Deed case, but public attention concerned itself with the General Trustees' case, which came before Lord Low, who, "having heard counsel for the "parties on the closed record, and whole cause, and considered the "same, dismisses the action and decerns: Finds the pursuers liable

"in expenses: Allows an account thereof to be given in, and remits "the same when lodged to the auditor to tax and report."

In the Model Trust case Lord Low decerned in terms of the summons for declarator, and this case and the General Trustees' case came on appeal before the Second Division, consisting of the Lord Justice-Clerk, Lord Young, and Lord Trayner. On the 4th July, 1904, the following interlocutor was pronounced:—"The "Lords, having heard counsel for the parties on the reclaiming note "for the pursuers against the interlocutor of Lord Low, dated 9th "August, 1901, recall the said interlocutor reclaimed against in so "far as it dismisses the action, and in lieu thereof assoilzie the "defenders from the conclusions of the action, and decern: Find "the pursuers liable in additional expenses, and remit the same to "the auditor to tax and to report."

The case was finally appealed to the House of Lords, and for the Free Church a supplementary statement was made, contending, among other things, that "the establishment principle," was fundamental in the Free Church, and that the Declaratory Act had brought about an alteration of the doctrinal standards, and that the right of the minority to refuse to unite was absolute. These points were replied to on behalf of the United Free Church. The Bench of Peers consisted of the Lord Chancellor (Lord Halsbury), Lord Lindley, Lord Macnaghten, Lord Robertson, and Lord Shand, but before judgment was given Lord Shand had died, and, according to custom, there was a rehearing of the case. For that purpose the Lord Chancellor invited Lord James of Hereford, Lord Chief-Justice Alverstone, and Baron Kinross to be associated with himself and the three surviving law lords who had previously heard the case. Baron Kinross declined to act, on the ground that he had, before being raised to the Bench, given an opinion on the question. The counsel for the Free Church were—Mr. H. Johnston, K.C.; Mr. E. T. Salvesen, K.C.; and Mr. Roberton Christie. For the United Free Church—The Dean of Faculty, K.C. (Mr. Asher); Mr. R. B. Haldane, K.C.; Mr. C. J. Guthrie, K.C.; and Mr. R. L. Orr. The rehearing began on 9th June, 1904, and occupied nine days. The case was ably argued on both sides, and judgment delivered on Monday, 1st August, 1904.

The following is the text of the judgment in the leading action:—"It is ordered and adjudged, by the Lords Spiritual and "Temporal in the Court of Parliament of His Majesty the King assem- "bled, that the said interlocutors complained of in the said appeal "be, and the same are hereby, reversed: And it is further ordered "that the cause be, and the same is hereby, remitted back to the "Court of Session in Scotland, with a direction to declare (1) that "the association or body of Christians calling themselves the United "Free Church of Scotland has no right, title, or interest in any "part of the whole lands, properties, sums of money, and others "which stood vested, as at the 30th day of October, 1900, in the "Right Hon. John Campbell, Baron Overtoun, and others, as General "Trustees of the Free Church of Scotland; and (2) that the said "appellants (pursuers) and those adhering to and lawfully associated "with them, conform to the constitution of the Free Church of "Scotland, are and lawfully represent the said Free Church of "Scotland, and are entitled to have the whole of the said lands, "property, and funds applied according to the terms of the trusts "upon which they are respectively held, for behoof of themselves "and those so adhering to and associated with them, and their "successors, as constituting the true and lawful Free Church of "Scotland, and that the defenders, the said Right Hon. John "Campbell, Baron Overtoun, and others, as General Trustees "foresaid, or the defenders second enumerated, or those of the "defenders in whose hands or under whose control the said lands, "property, and funds may be for the time being, are bound to hold "and apply the same (subject always to the trusts after-mentioned) "for behoof of the pursuers and those adhering to and associated "with them as aforesaid, and subject to the lawful orders of the "General Assembly of the said Free Church of Scotland, or its "duly appointed Commission for the time being, and in particular "that they are bound to denude themselves of the whole of said "lands, property, and funds in favour of such parties as may be "nominated as General Trustees by a General Assembly of the "Free Church of Scotland, or its duly appointed Commission for "the time being, but subject always to the trusts upon which the "said lands, property, and funds were respectively held by the

"said defenders for behoof of the Free Church of Scotland as at "30th October, 1900; and to do therein as shall be just and "consistent with this judgment and direction: And it is further "ordered, that the repondents do pay, or cause to be paid, to "the said appellants the costs of the action in the Court of "Session, and also the costs incurred in respect of the said appeal "to this House, the amount of the said last-mentioned costs to "be certified by the Clerk of the Parliaments: And it is also "further ordered, that unless the costs, certified as aforesaid, shall "be paid to the parties entitled to the same within one calendar "month from the date of the certificate thereof, the Court of "Session in Scotland, or the Lord Ordinary officiating on the "Bills during the vacation, shall issue such summary process or "diligence for the recovery of such costs as shall be lawful and "necessary."

Those who had followed the case closely during the rehearing, and noted the remarks of some of the Judges, were in a measure prepared for an adverse judgment, but the country was staggered by the sweeping nature of the pronouncement. Disappointment was the more keen that, in some way, it became to be a commonly received opinion that Lord Shand, had he lived, would have voted to uphold the judgment of the Scottish judges, which would have left the matter as it was decided in the Second Division of the Court of Session. Much resentment was felt at the Union having been characterised as only a colourable union, but the effect was to cement the two parties to the Union more closely than they were before. The loss of property was deplored, but there was, even in the midst of the disappointment, a feeling that the Church had obtained, although now at an enormous sacrifice, a freedom which she had always claimed. The remarks of some of the law lords in giving their opinion sunk deep into the hearts of many, and to these remarks may be ascribed in great measure the want of respect for the judgment which prevailed. The loss of identity referred to by Lord Robertson was regarded as grotesque, and those who did not accept his Lordship's dictum appeal in justification of their opinion to the Report of the Royal Commission, where it is stated:—"It is not, we think, inconsistent with respect for the

"decision to say that, while the legal title of the Free Church has "been placed beyond question, it is still to be noted that for practical "purposes it is only an inconsiderable minority of the original and "undivided Free Church which it now represents; and that, on the "other hand, the United Free Church, apart from the single diver- "gence from the original constitution which has deprived it of its "claim to be identified with the Church of the Disruption, does still, "for all practical purposes, answer the description of the institution "which the endowments obtained on Dr. Chalmer's circular were "intended to maintain, and is still a true representative of the "original Free Church by virtue of its institutions and traditions, "and of its inheritance of the spiritual ideas and efforts which are "the life of a religious body. Nor is it to be left out of sight, in "considering the equitable distribution of Church property, that "the great majority of living donors and of the representatives of "deceased donors have entered the Union. We do not find it sug- "gested in the evidence of the Free Church that they number among "their adherents any measurable proportion of the contributors to "the funds and endowments of which they claim the possession."

Looking back over the four years during which the case dragged its weary way through the Law Courts, one is made to feel that it would be well for the Church and for the cause of religion in Scotland if it were possible to draw a veil over much that took place during that period. Charges of harsh dealing and of law-breaking were made against each other by those who had up till then been fellow-worshippers. Letters in the columns of newspapers, by ill-informed and ill-disposed persons, and indiscreet and irresponsible speeches at public meetings, widened the breach. The exultation of the one party or the other, as the varying fortunes of the case in the Law Courts seemed to favour their views, did not tend to make matters any easier to bear. Those who had declined to go into the Union along with the minister and the majority of the congregation had in several instances difficulty in continuing religious ordinances, but as a rule they made their suffering a matter of pride rather than a grievance. On the other hand, majorities declining to go into the Union along with the minister and part of the congregation in not a few cases took forcible possession of churches, schools, and halls, and

regrettable scenes took place. This seizure of churches by force was confined to the one side.

No sooner was the judgment of the House of Lords made known than all the bitter feelings, which had sunk into a sort of quiescence in the previous two years, sprang into life again. In the Highlands the feeling was intense, and when we look back upon the state of matters that prevailed, it is no little marvel that breaches of the law were not of common occurrence. Much of the credit of this is due to the spirit in which the members of the larger Church took the judgment. It was felt that it was due to the people, as citizens of this country, to submit to the judgment in the sense of not offering opposition to it. The feeling among high and low alike was that, however justifiable the decision was in law, it could not be allowed to stand as the final settlement of the case. That the Church should be put on the same footing as a Trust Company did not commend itself to the judgment of the Scottish people, and to the ecclesiastically minded there was great dissatisfaction that the establishment principle had formed such an element in the judgment of the Lords. Meetings were held in various centres, and everywhere they were largely attended. A remarkable feature was the part which the laymen took in them. A hearty enthusiasm prevailed everywhere. One of the earliest and most successful of these gatherings was that held at Inverness. Here, as elsewhere, those who had gone into the union expressed their determination to abide by what had been done. The feeling everywhere was that there was to be no going back, and that the Union must be maintained. Its blessings and advantages had made it worthy of being upheld under all conditions. The Commission of 10th August gave true expression to the feelings which pervaded the minds of the people of the United Church in the resolutions, six in number, contained in the following deliverance:—"The commission, having "before them the result of the action so long pending before the "courts of law, deplore with their brethren the enormous losses "inflicted on this Church, and are painfully conscious of the "anxieties which press on the minds of ministers and people. "With respect to this event, while it must be left to the Assembly "to define with authority the permanent attitude and future action

"of this Church in view of it, the commission judge it to be their "immediate duty to give expression to the views and feelings which "they believe to be entertained throughout the Church, and they "resolve as follows :—

"1. Contemplating this result as part of God's holy provid- "ence, they desire to accept with submission whatever "of rebuke or chastening from Him it carries with it, "and to search their hearts and ways that wherein they "have erred or fallen short of their duty in their calling, "they may be found turning to the Lord with penitence "and purpose of heart.

"2. They thank God that the nature of this decision, however "trying, leaves no doubt upon the path of duty, and "only brings into clearer light the principles with which "this Church is identified, and to which it is incumbent "upon her to give effect, notwithstanding whatsoever "trouble or hardship she may have to encounter in so "doing.

"3. They affirm anew that the Church of Christ and every "branch thereof exists by the call of Christ made "effectual in the hearts of His people, calling them into "fellowship with Him, and also with one another; and "that in the whole region of duties and privileges created "for His Church by her Lord, commonly distinguished "as things spiritual, the Church as a Society, as well as "every Christian individually, ought constantly to seek "to hear her Master's voice, ought to admit no other "authority, shall claim liberty and right to act in this "sphere, or to refrain from acting, in subjection to "Christ, as her only Head and to His Word as her "only standard.

"4. In particular, in the Confession of her Faith and in "regulating the doctrinal obligations which it is fitting "to impose upon her office-bearers, and most of all in "setting forth the doctrine of the Gospel, which it is her "privilege to proclaim, the Church ought, and this "Church has ever held herself bound and entitled on

"fitting occasion with due deference and caution, and "with a deep sense of the interests involved, to revise "the statements of her Confession, and to re-adjust the "Confessional obligations of her office-bearers.

"5. While owning the authority of civic rulers and judges in "all things civil, and especially in questions of property, "the commission, in view of this decision and of some of "the judgments delivered, must point out that to make "it a rule of law that Confessions cannot be revised by "the Churches that from time to time frame and utter "them is to penalise the action of the Church, and so in "effect to deny to her toleration so often as she performs "a plain duty.

"6. Finally, the Commission assure their people that no "suitable effort will be wanting to procure remedies for "what has been almost universally regarded as a great "and startling wrong in effect, though not in intention. "Meanwhile, considering the situation in which we are "now placed, the Commission calls upon the Church at "large to consider the sacrifices that must be made in "order to meet the emergency and to provide for the "continuance of the Church's work at home and abroad: "and they earnestly invite their people to abound in "prayer that guidance, strength, and all life-giving "influences may be bestowed abundantly upon the whole "Church."

It became apparent that the result of the judgment would be to dislocate the work of the United Free Church, and in order to meet the emergency it was thought advisable to raise a fund to secure that the work of the Church should go on without interruption. So little idea of the magnitude of the case was at that stage entertained that at some of the preliminary meetings the sum to be raised was put at £50,000. Ultimately the sum of £100,000 was fixed upon, not, it must be said, without misgivings on the part of many; but nothing in connection with the whole case has shown the vitality of the Church to a greater extent. In a little more than six months a sum bordering on £150,000 was raised.

An endeavour was made to arrange for the state of matters immediately emerging, by the United Free Church asking for a conference with representatives of the Free Church. At the first meeting the delegates of the United Free Church endeavoured to get the scope of the conference widened so as to take up permanent as well as temporary arrangements, as that would simplify matters when they came to be dealt with, as was probable, by the Legislature. They submitted three propositions as follows:—*First*, That the buildings and funds employed by the Free Church before the Union, and since employed by the United Free Church, should continue to be used and administered for the religious, philanthropic, and educational purposes for which the buildings were erected, and the money collected or bequeathed; *second*, that in order to the efficient use and administration of the property, as well as in view of what is a fair and proper adjustment in all the circumstances, some division of buildings and funds between the two Churches must be contemplated; and that in such a division the position of the Free Church, as successful litigants, and, consequently, their prior claim to property which they can effectively use and administer, must be recognised along with other circumstances bearing upon each case; and *third*, that it is eminently desirable in the interests of both Churches, and with a view to peaceful relations between them and to avert prolonged litigation, that all questions affecting property should be settled by some simple and equitable process, and without needless delay. In furtherance of that view arbitration was suggested.

But prior to the holding of the first meeting the Advisory Committee of the Free Church had drawn up eleven Declarations, which were approved by their Commission. The leading demands were that the Assembly Hall and general offices were to be handed over to the Free Church, but that the latter might arrange to accommodate the United Free Church on such terms and conditions as they might appoint; that the whole title deeds of property, heritable or moveable, affected by the recent decisions be immediately handed over; and that where the Free Church had an existing congregation, whether under an ordained minister or not, that congregation be put in immediate possession of the church and, where

necessary, of the manse. Even where they had no present representation, they could not permit the violation of the terms of the trust, but they would allow former Free Church congregations to occupy the churches until 30th June, 1905, on an honourable undertaking that the premises in question should not be used for dogmatic teaching contrary to the principles of the trust as enunciated by the House of Lords, nor for attacks on that judgment or on the Free Church. There were also conditions as to the Sustentation Fund and Aged and Infirm Ministers' Fund, colleges and missions. The declaration as to the colleges was one to which the Free Church attached great importance, and on that subject their deliverance was as follows:—"The administration of these "constitutes one of the gravest difficulties, even from the point of "view of temporary arrangement, for the Committee cannot dis- "guise the fact that in many of the professors are to be found those "who, in doctrine, have most violently diverged from the doctrinal "basis of the Free Church, and it is with considerable difficulty "that the Committee can feel itself warranted in recommending "to the Church any scheme whereby even temporary facilities "should be offered for carrying on their work; but after careful "consideration, and to avoid dislocation, they are prepared to advise "the use of the Colleges in Glasgow and Aberdeen being allowed "for the aforesaid period, and on the like honourable understanding "as to the use to be made thereof."

To this the delegates of the United Free Church gave in a reply, drafted at a meeting of the Advisory Committee, in these terms:— "The Committee read this paragraph as implying immediate transfer "of the New College, Edinburgh, and an ultimate transfer of the "Divinity Halls in Glasgow and Aberdeen, with a certain undefined "honourable understanding as to the intermediate use to be made "of the latter. They conceive that this proposal is not appropriate "to the situation. They suggest that the New College, Edinburgh, "has ample accommodation both for the Free Church and United "Free Church professors and students, and that, on condition of the "United Free Church paying the current administrative expenses "connected with this and the other colleges, joint use meantime "might be arranged."

As an addendum to the eleven declarations of the Free Church there was a paragraph headed "Reservation of Rights," which ran as follows:—"Lastly, the Committee advise that the Church, in making "any such arrangements as indicated above, make it perfectly clear "that these are by way of a temporary working arrangement, and "should reserve to itself full right to follow out the judgment of "the House of Lords formally, and, save in so far as may be other- "wise arranged upon the foregoing lines, practically in all the con- "sequences ensuing therefrom. Their whole proposals are made "subject to the Commission being advised by counsel that the "same are within their powers."

The greatness of the work on the one hand and the apparent inability of the Free Church to overtake it was well illustrated by the following paragraph in a document which the representatives of the United Free Church submitted to the conference:—"As "to the administration of the heritable property, it appears "that, out of the 105 congregations returned by the Free Church, "over 70 are entered as vacant. It seems a fair inference that the "Free Church could not provide ministers for all the pre-union "Churches (more than 1,000 in number), even were they entitled to "claim them. The case in regard to Foreign Missions is even more "manifest. In 8 different countries, comprising 15 Mission Councils, "each in charge of a large district, Christian instruction is con- "veyed by about 3,000 United Free Church ministers, doctors, "teachers and catechists, native and European, in more than "20 languages, while it is believed that the Free Church has no "members or ministers ready to overtake that work. This is "apart altogether from the Colonial, Continental, and Jewish "Missions, and also from the Women's Foreign Mission, as well "as the Livingstonia Mission, which has, from its origin, been "supported and managed by members of the Churches now "forming the United Free Church. In all these missions, between "4,000 and 5,000 agents are employed."

The conference met on three occasions, but it was manifest from the commencement that nothing of a practical character would result. As successful litigants the delegates of the Free Church insisted on the admission by the other side of the judgment of the

House of Lords in the Model Trust cases ruling all property held by the Free Church at 30th October, 1900, under the Model Trust Deed. And so far as congregational property was concerned it was stated that where they had a number of people who adhered to them, and where they had to worship in halls or schools, nothing would be considered satisfactory except a complete and exact reversal of the position of parties. Good feeling, however, prevailed at all the meetings, but when it became impossible to make progress the conference was brought to an end on 14th October.

With the failure of the conference to bring about either a temporary or permanent arrangement it became evident that the intervention of Parliament would be necessary. A convocation of the United Free Church was called for the 15th November, and on that date 2,750 ministers and elders from all parts of Scotland met in the Synod Hall, Edinburgh. The predominant note of the meeting was a crystallising of the determination and resolution of the meetings previously held locally, namely, not to make any surrender of the spiritual independence which was claimed for the Church. At the convocation there was little heard of property or of funds. Nothing was more apparent than the fact that these had sunk into a secondary place. At the same time there was a distinct feeling that the intervention of Parliament ought to be invoked to put a stop to the piecemeal appropriation of churches that was taking place all over the country.

Matters came to a serious crisis when the law agents and officials of the Free Church moved the Court of Session to apply the judgment of the House of Lords. Up to that time there was a good deal of sympathy with the Free Church, who had so pluckily and tenaciously pursued their case in the law courts in the face of great difficulties, but there was a distinct waning of this feeling when it became apparent that congregations were to be dispossessed in favour of small minorities, in which were sometimes included not a few whose connection with the Free Church was not apparent previously. Churches were claimed for mere handfuls, and the process was gone on with until the Bill Chamber of the Court of Session came to be a by-word. Of all the actions no one brought about such a revulsion of feeling as the eviction of Principal

Rainy, and the professors and students from the New College, on the eve of the opening of the session. It was felt that those who put the judgment into execution were not in a position to make effective use of either the lecture rooms or the well equipped library which the dispossessed had been so instrumental in building up. Much indignation prevailed that the men who had brought such credit upon the Church should be treated by a section who had not, in the estimation of the people of the Church, done much in the same way. The Senatus of the University of Edinburgh came forward, and, at considerable inconvenience, arranged to give the use of their class-rooms to the evicted professors and students. The echoes of the proceedings reached high places, and Royal and Departmental Commissions were talked about. The latter had to be arranged with both Churches, and the unpopularity of the Free Church began with its declinature to be parties to the Commission to Sir John Cheyne to endeavour to arrange for temporary joint occupation where congregations were divided.

On the 17th day of December, 1904, a Royal Commission was appointed by His Majesty the King to inquire into all the facts connected with the funds and properties, and to report as to whether any action should be taken thereon by legislation or otherwise. This Commission consisted of the Earl of Elgin, Lord Kinnear, and Sir Ralph Anstruther, Bart. His Majesty's warrant, together with the Report, will be found on page 37 *et seq.*

The inquiry was opened in Edinburgh on 11th January, 1905. The hearing of the evidence was in public, and great interest was manifested in the proceedings, the hall being crowded on each of the twelve occasions on which the Commission sat. The Commission permitted statements of considerable length, and of more or less controversial character, being handed in by Principal Rainy, Lord Overtoun, Mr. Taylor Innes, and Mr. Kennedy Cameron. For the United Free Church effective and interesting evidence was given by Mr. Alexander Lee, bearing on the state of matters in the Highlands and Islands, by Professor MacEwan for the Colleges, and by Mr. Stuart Fraser, W.S., on behalf of the Advisory Committee regarding Churches and congregational property.

Both the conclusions and recommendations of the Report are

masterly in their way. There are sentences and phrases to which exception has been taken, but on the whole it was received with general satisfaction by the people of Scotland.

In the speech with which the King opened the Session of Parliament, 1905, a prominent paragraph referring to the matter was as follows:—"A situation has arisen connected with the administration "of the property belonging to certain ecclesiastical bodies in Scotland "which requires legislative intervention. With a view to the wise "consideration of such a measure, I have appointed Commissioners, "who are engaged in making an inquiry into all the circumstances "of the case, and whose report may enable you to frame such "proposals as will, I trust, tend to the efficient administration of "ecclesiastical funds, and the promotion of peace and good will."

It was expected on all hands that a Bill would be immediately introduced into the House of Commons, and the delay to do so created a good deal of disappointment, the more so that when it was delayed till after the meetings of the Assemblies, the proceedings of the Church of Scotland on the 26th of May, under the leadership and guidance of Lord Balfour of Burleigh, assumed more than usual importance. The Bill, when introduced and explained by the Lord Advocate, received neither cordial assent nor much promise of support from the members interested in, and conversant with the subject. The opposition to clause five, giving to the Church of Scotland the liberty desired, was never very serious, but it was felt by many that the clause was not in its proper place in a Bill which concerned itself primarily with the settlement of questions of property between the Free and the United Free Churches. In 1901 the General Assembly considered the question of the relation of ministers to the Confession of Faith ; and rejected motions for relaxation, on the ground that the Church could not in any way interfere with the Acts of Parliament of 1690 and 1693. In 1902 Principal Story and Professor Herkless proposed in the Assembly that an appeal be made to Parliament to modify the Act of 1693 determining the formula of subscription. The motion, however, was rejected, after the Rev. Dr. Mair had declared that the appeal would lead to disestablishment. Next year a motion was brought forward which in effect asked the Church to declare

that the Confession, in all its parts, was not an exposition of the sum and substance of the faith. This motion was withdrawn in favour of one which contained the principle in another form. The decision of the House of Lords regarding the property of the Free and the United Free Churches, and statements made by certain members of the House of Lords, suggested difficulties regarding the position of the Church of Scotland in reference to the Confession of Faith. Dr. Scott and Principal Story did not admit that the Church had acted *ultra vires* in its decision of 1903, but they did not object to Parliament being asked to deal with the 1693 Act. Lord Balfour of Burleigh, with prominent leaders of the Church, deliberated on the action to be taken; and, at last, through the Church Interests Committee recommended that the Church should ask Parliament to repeal the part of the 1693 Act dealing with subscription to the Confession, and to give to the Church itself the power to make its own formula, and to modify it, if necessary, from time to time. In the Assembly of 1905 Lord Balfour proposed that the recommendation of the Church Interests Committee should be accepted, and after amendments had been made, and after speeches by prominent members of Assembly, the motion of Lord Balfour was unanimously accepted. In a short time the substance of that motion appeared in Clause 5 of the Government Bill dealing with the Scottish Churches, but the Church of Scotland was said not to have been responsible for the inclusion of the clause in a Bill dealing with the property of the United Free Church and the Free Church. The Church of Scotland certainly did not object to the inclusion of the Clause, which, it has generally been understood, was effected by the Prime Minister in name of the Government.

Amendments to the first part of the Bill were accepted, and in several instances proposed by the Government, and in the end by general consent the measure was passed containing amended provisions favourable to the United Free Church. Of a somewhat famous measure that underwent much modification in its passage through the legislature, it was remarked that the only part of the original Bill which remained was the word "whereas." This was hardly the fate of Churches (Scotland) Bill. Both its beginning and end remained very much as they were when it was at first

submitted to the House of Commons, but as regards the body of the measure—the clauses embodying the principles and the fundamentals—there was very remarkable and serious change. Indeed, the alterations made amounted to what was described by the leaders of the Free Church as a complete overturning of the decision of the House of Lords, and what is commonly known in ecclesiastical circles as the Great Reversal.

REPORT

OF THE

ROYAL COMMISSION

Presented to both Houses of Parliament by command of His Majesty.

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ROYAL WARRANT.

EDWARD, R. AND I.

EDWARD THE SEVENTH, by the Grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, to—

Our right trusty and well-beloved Cousin and Councillor Victor Alexander, Earl of Elgin and Kincardine, Knight of Our Most Noble Order of the Garter, Knight Grand Commander of Our Most Exalted Order of the Star of India, Knight Grand Commander of Our Most Eminent Order of the Indian Empire, Chairman;

Our right trusty and well-beloved Alexander Smith, Baron Kinnear, one of the Senators of our College of Justice in Scotland; and

Our trusty and well-beloved Sir Ralph William Anstruther, Baronet, Greeting!

WHEREAS prior to the 31st October, 1900, the Free Church of Scotland held directly, or through the medium of Trustees, various funds and properties hereinafter called "the General Property," and further funds and properties were held by Trustees in connection with the various Congregations connected with the said Church, hereinafter called "the Congregational Property":

And whereas in 1900 certain Members of the Free Church entered into a Union with the United Presbyterian Church, and the Church formed by that Union was designated the United Free Church of Scotland, but certain other Members of the Free Church refused to enter the Union, and remained as the Free Church:

And whereas after the Union the United Free Church of Scotland continued to hold and administer the said funds and properties:

And whereas there ensued litigation between the said Free Church and the United Free Church as to their respective rights so

far as held by the General Trustees, final judgment in which litigation was pronounced by the House of Lords in August, 1904:

And whereas by the judgment of the House of Lords it was declared that the General Property therein dealt with did not belong to the United Free Church, and that said Church had no right, title, or interest therein, but that the same was vested in the Free Church upon the Trusts of the Constitution thereof, and in a case as to Congregational Property appealed to the House of Lords the claim of the United Free Church thereto was negatived:

And whereas it is doubtful how far the Free Church are or may be in a position to carry out the Trusts as declared by the House of Lords:

And whereas there were certain other funds and properties in which, prior to 31st October, 1900, the Free Church was interested, being the General Property so far as not dealt with by the judgment of the House of Lords, and the Congregational Property other than that dealt with by the case in the House of Lords and four other cases ruled thereby, which funds and properties are the subject of dispute between the United Free Church and the Free Church, and it is apprehended there may be further litigation between the parties:

And whereas it is desirable to make provision for the application of the General Property in so far as the Free Church is not or may not be in a position to carry out the Trusts thereof, and also to make provision as to the future ownership and right to the occupation and use of such other congregational and other properties and funds, and to obviate the necessity of further litigation:

And whereas inquiry is expedient:

NOW KNOW YE, that We, reposing great trust and confidence in your knowledge, discretion and ability, have nominated, constituted, and appointed, and do by these presents nominate, constitute, and appoint, you, the said Victor Alexander, Earl of Elgin and Kincardine; Alexander Smith, Baron Kinnear; and Sir Ralph William Anstruther to be Our Commissioners to inquire into all the facts connected with the said funds and properties, and to report as to whether any or what action should be taken thereon by legislation or otherwise.

And for the better enabling you, Our said Commissioners, to make the said inquiry, We do by these presents authorise and empower you to call before you, or any two of you, such persons as you may judge necessary, by whom you may be the better informed of the matters herein submitted for your consideration, and every matter connected therewith; and also to call for, have access to, and examine, all such books, documents, papers, or records as you shall judge likely to afford you the fullest information on the subject of this Our Commission; and to inquire of and concerning the premises by all other lawful ways and means whatsoever.

And We do further by these presents authorise and empower you, or any two of you, to visit and personally inspect such places as you may deem expedient for the more effectual carrying out of the purposes aforesaid.

And Our further will and pleasure is that you do, with as little delay as possible, report to Us under your hands and seals, upon the matters referred to you as aforesaid, and that you may have power to certify to Us, from time to time, your several proceedings in respect of the matters aforesaid, if it may seem expedient to you so to do.

And We further will and command, and by these presents ordain, that this Our Commission shall continue in full force and virtue, and that you Our said Commissioners, or any two of you, may from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment.

And for your assistance in the execution of these presents, We do hereby nominate and appoint Our trusty and well-beloved Robert Alleyne Lee, Esquire, Advocate, to be Secretary to this Our Commission.

Given at Our Court at Saint James's, the seventeenth day of December, one thousand nine hundred and four, in the fourth year of Our Reign.

By His Majesty's Command,

A. GRAHAM MURRAY.

REPORT.

To the King's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY,—

We the undersigned Commissioners having been appointed to inquire and report as next hereinafter mentioned, humbly submit to the consideration of Your Majesty the following Report:

Preface.

The terms of the reference to Your Majesty's Commissioners set forth in a preamble the manner in which the various funds and properties held directly, or through the medium of trustees, for the Free Church of Scotland and its congregations, prior to 31st October, 1900, had, after that date, become the subject of controversy and litigation between the United Free Church of Scotland and the Free Church of Scotland: that final judgment in this litigation was pronounced by the House of Lords in August, 1904: that this judgment declared that the property therein dealt with did not belong to the United Free Church of Scotland, but was vested in the Free Church upon the trusts of the constitution thereof; but that it was doubtful how far the Free Church are or may be in a position to carry out the Trusts as declared by the House of Lords: and that there was property other than that dealt with by the judgment of the House of Lords, in regard to which there might be further litigation: and, finally, it was declared to be desirable to

Property not dealt with by House of Lords.

make provision for the application of the general property in so far as the Free Church is not or may not be in a position to carry out the Trusts thereof; to make provision as to the future ownership and right to the occupation and use of congregational and other properties and funds, and to obviate the necessity of further litigation. It was on this narrative of the circumstances that the Commissioners were instructed "to inquire into all the facts con-"nected with the said funds and properties, and to report as to "whether any or what action should be taken thereon by legislation "or otherwise."

Delay inexpedient.

Recognising the inexpediency of any delay, the Commissioners met immediately on their appointment to determine the manner in which the inquiry could best be conducted. The primary object was to ascertain the actual state of the various funds and properties prior to 31st October, 1900, and a considerable mass of information existed in the published States and Accounts of the Free Church. It appeared to us that we might reasonably apply to the United Free Church to give such evidence as might be necessary to amplify and explain the published Accounts. For although it had been determined by the judgment of the House of Lords that a large proportion at all events of this property did not belong to the United Free Church, the whole of it had in fact been possessed by that Church for the four years subsequent to October, 1900, and had been administered by its committees and officials. Our request met with a ready response, and the duty thus undertaken, involving as it did a large amount of detailed and intricate accounting and preparation, was prosecuted with so much zeal and promptitude that we were enabled to open the inquiry on 11th January, 1905.

It was decided to sit in public for the hearing of evidence—and certainly the numerous, attentive, and most decorous audience which attended every sitting, in the fine Hall which the Merchant Company of Edinburgh liberally placed at our disposal, fully justified the expectation of a lively public interest. But it is right to state also that certain disadvantages, not altogether unforeseen, resulted from this decision. The subject of inquiry had already been matter of litigation, and although the parties were warned at the outset that they must follow the procedure of a Royal

Commission and not that of a Court of Law, it was perhaps not unnatural that there was a tendency to treat the evidence as part of a case for the one side or the other, and to seek opportunities for rejoinder which are inconsistent with an inquiry by a Commission, and impossible if the Commission sits in private. In anticipation of points being raised which were ruled by the decision of the House of Lords, we announced that no such evidence could be accepted, and we adhered so far as possible to this restriction. But inasmuch as no amount of precaution could exclude all references to views so strongly held, we judged it advisable to admit statements from representative men under the special condition that they were accepted, without omission or addition in examination, as the individual opinion of the witness. Statements of this kind will be found in the evidence of Principal Rainy, Lord Overtoun, Mr. Taylor Innes, and Mr. Kennedy Cameron. They will, at least, serve to show the strong prepossession under which a number of the witnesses spoke, but it is no part of our duty to discuss them, or to allow them to influence the conclusions of our Report.

The Commission held twelve sittings in public and examined 52 witnesses, whose evidence is recorded in a separate volume. These witnesses also handed in a number of documents and statements, the more important of which are included in the Appendix to the Report.

We desire to acknowledge the energy, tact, and discretion with which Mr. Lee has performed the duties of Secretary to the Commission. Without his devotion and that of his staff, who have more than willingly met every call upon them, it would have been impossible to conduct this inquiry and to present this Report within the limited time which the circumstances of the case permitted.

I.—STATEMENTS BY THE UNITED FREE CHURCH.

Funds and Property of the Free Church.

The distinction drawn for us in the terms of reference between general and congregational property is one which is in accordance General Property.

with the practice of the Presbyterian Churches of Scotland, and is therefore both intelligible and convenient. The general property belongs to the Church as a corporate body, and is administered under the direction of its General Assembly by Committees which the Assembly appoints. The management of congregational property lies with each congregation separately; for although the General Trustees of the Church may hold funds and properties for behoof of individual congregations, that does not imply any interference in their ordinary administration by the Assembly or its Committees except in special circumstances.

It follows from the above that in applying to the central offices of the United Free Church we could only expect to receive full information regarding the general property of the Free Church, although no doubt references will be found throughout the evidence to matters which relate more directly to individual congregations or groups of congregations. Dealing, however, with the general property, it is satisfactory to observe that it is admitted on all hands that the statements submitted accurately set forth the facts and figures. At an early stage we were informed by the Free Church that they did not propose to raise any question of the substantial accuracy of these statements in these respects, the right of criticism in regard to inferences drawn from these statements by the witnesses being reserved. It appears to us that it is unnecessary for us under these circumstances to do more than refer to the States and Accounts submitted by Mr. Cotton, and the statements by Mr. Ellison Ross and Mr. Cowan, which will be found in the Appendix; and to the evidence of these gentlemen, which gives all necessary explanations with great clearness and precision. We have placed in juxtaposition the papers prepared by Mr. Robertson Durham, who was deputed by the Free Church to represent them on this branch of the inquiry, and who is an accountant with a considerable knowledge of church accounts. It will be observed that in his evidence he admits that there is no question between him and Mr. Cotton as regards the totals in these statements, and even as to details that there is no real difference. The point of most importance, and involving the largest sum of money, arose out of a distinction which Mr. Cotton drew in his summary of

States and Accounts.

the investments between capital and ordinary funds. The amount involved exceeds £100,000, and Mr. Cotton contended that there had been an over-investment for reasons stated in his evidence. Mr. Robertson Durham's final opinion is expressed in the second statement lodged by him. We are inclined to think that the claim made by Mr. Cotton could not be so summarily dismissed as it is by Mr. Robertson Durham in any accounting which dealt with a final distribution of these funds, but that until that point is reached it is useless to prolong the discussion. At any rate, for the purposes of this Report, it is convenient to use Mr. Cotton's States as he has prepared them, for they have been constantly referred to by other witnesses. While full details must be obtained from the papers in the Appendix, it may be convenient to insert here the abstract prepared by Mr. Cotton, which shows concisely the whole funds belonging to the Free Church of Scotland at 31st December, 1900.

ABSTRACT OF THE WHOLE FUNDS BELONGING TO THE FREE CHURCH OF SCOTLAND

AT 31ST DECEMBER, 1900, DEALT WITH IN THE FOLLOWING STATES.

	Ordinary.	Capital.	Total.	Investments held by General Trustees.	Other Investments. Bank, etc.
1. Sustentation Fund	£20,914	£145,804	£166,718	£138,467	£28,251
2. Aged and Infirm Ministers' Fund	1,967	174,828	176,795	174,579	2,216
3. Home Missions	12,748	22,727	35,475	27,223	8,252
4. Highlands and Islands	*1,440*	18,047	16,607	18,047	*1,440*
Note.—Debit Balance on Ordinary Funds.					
5. Foreign Missions	39,130	145,491	184,621	160,320	24,301
6. Women's Foreign Mission	3,004	17,767	20,771	17,767	3,004
7. Colonial Churches	1,004	3,404	4,408	3,404	1,004
8. Continental Fund	*1,025*	8,347	7,322	8,347	*1,025*
Note.—Debit Balance on Ordinary Funds.					
9. Jews' Conversion	4,666	34,928	39,594	34,928	4,666
10. Colleges	2,182	280,471	282,653	189,881	92,772
11. Bursaries	1,880	90,763	92,643	36,980	55,663
12. Youth and Education	3,072	2,900	5,972	2,806	3,166
13. Building Funds	4,874	...	4,874	990	3,884
14. Special Trusts	9,393	119,539	128,932	94,539	34,393
15. Congregational Sustentation Funds	...	48,157	48,157	48,012	145
16. Congregational Endowment Funds	..	36,352	36,352	34,952	1,400
17. Custodier of Titles Account	...	13,783	13,783	...	13,783
18. Educational Commissioners' Schemes	...	22,252	22,252	22,252	...
19. Miscellaneous	525	5,855	6,380	3,855	2,525
20. Reserve Fund of General Trustees	14,464	...	14,464	14,464	...
21. Sums held for behoof of Trusts and Schemes, the Income whereof is not at present available, and Sundry Balances	...	45,947	45,947	41,174	4,773
BALANCES on ORDINARY ACCOUNTS subject to current obligations	£117,358				
CAPITAL FUNDS		£1,237,362			
Total per PRECIS OF EVIDENCE			£1,354,720	£1,072,987	£281,733

Whereof:—Investments held by General Trustees £1,072,987
Investments held by other Parties, Bank, etc. 281,733

£1,354,720

It is accepted on all sides that the total sum of these funds is £1,354,720, of which £1,072,987 was held by the General Trustees of the Church, and £281,733 was otherwise invested. It ought, however, to be noticed that of the amount invested in the names of the General Trustees, about £250,000, under the last eight heads of the Abstract, was held for Congregational Sustentation and Endowment Funds, and for various Special Trusts and Schemes, and therefore did not altogether fall under the administration of the Committees of the Assembly, who, as already stated, had the management of the general propertyof the Church.

The following particulars regarding the financial management may be of assistance in understanding the position.

The General Trustees hold the funds but do not administer the income, which is at the disposal of the different Committees interested, the General Treasurer collecting the income and crediting each Committee. The terms of the Act of Assembly of 1844, by which the General Trustees were appointed, are as follows:—"The General Assembly resolve that the following elders be appointed "Trustees to hold any property which may be bequeathed or "conveyed to them for behoof of the Free Church; and also to hold "such places of worship as may be erected on sites granted on "entailed estates under the provisions of the statute 3rd and 4th "Victoria, cap. 48, and in regard to which it has been provided in "the decree authorising the conveyance that the trustees shall be "parties nominated by the General Assembly; and also such other "places of worship as the parties interested may wish to convey to "them in terms of the report on the Trust Deed agreed to by the "Assembly this day." Assembly Act, 1844.

Afterwards, in 1852, the duties of the Committees were regulated by another Act of Assembly:—"They (the General Assembly) direct "the several Committees to whom money may be left or doted for "the purpose of being mortified, and the interest applied to the "object of the particular Committees, to invest the same, not in "their own names, but in the names of the General Trustees; and "they also direct all Committees holding any heritable property "appropriated to general purposes, to transfer the same, as soon as "circumstances will admit, to the General Trustees; and they Assembly Act, 1852.

instruct the Trustees to lay before the Assembly each year a "statement similar to that presented to the General Assembly, "which shall set forth not only the funds which may have been "invested in them in the course of the past year, but also "the whole funds and property at the time standing in their names. "The Assembly appoint and declare that five shall constitute the "quorum of the General Trustees." The full number of the General Trustees in 1900 was twenty-five.

Reserve Fund.

Still later, in 1896, the Reserve Fund was established. Under this scheme the whole of the investments held by the General Trustees, with some special exceptions, are pooled, and are held generally for behoof of the various funds and schemes. A uniform rate of 3 per cent. is paid, and the difference between that rate and the amount actually earned is credited to the Reserve Fund. The object of the fund, to guarantee the Committees, local parties, etc., against loss either of capital or interest has been achieved—and the Reserve Fund itself, according to Mr. Cotton's States, amounted to £14,464. This system of pooling enabled the General Trustees to secure a higher rate of interest by investing promptly as receipts came in, it being found that a floating balance at the bank of from £50,000 to £60,000 was sufficient. The question of over-investment suggested by Mr. Cotton, to which reference has been made above, arises mainly out of this practice.

Origin of Schemes.

We have dealt hitherto with the general financial aspect of the affairs of the Church; but in order to describe correctly the whole facts in accordance with our instructions, it is necessary also to review the evidence which we have received in regard to the origin, operations and position of the Schemes of the Church which are under the management of the General Assembly and its Committees. In the paper which he submitted on our opening day, and in the evidence which he then gave, Principal Rainy described the leading characteristics of the Free Church and its constitution, and he added: "The Trust created by the existence and work of the "Free Church was and is large and complex. The main agencies "which were developed in connection with it are closely related to "one another and to the great object in view, and must co-operate "for the attainment of it. The Free Church, therefore, was not a

Dr. Rainy's description.

"loose congeries of congregations and schemes, but a fellowship "combining for practical purposes which could only be achieved in "combination; finally with reference to the objects in view, and "the plans laid down, the Free Church was not (and the United "Free Church is not now) a body possessed of superfluous funds "with which it may easily dispense; it has all along been "accomplishing by great efforts work which is still incomplete and "which grows upon her hands. He also showed summarily, and leaving details to others, that the leading schemes of the Church, subject only to developments which are natural in the course of years, were in contemplation from the outset in 1843, and have been steadily prosecuted. "What is now emphasised is this: the "work of the Church, which really constitutes the Trust, is "accomplished by a living fellowship pervaded by what is largely a "common spirit. The richer congregations supply funds to the "poorer, the poorer supply members, and often ministers, to the "richer, and all together combine and co-operate for the religious "work at home and abroad. It is this, reflected in the steady "progress of all our main schemes, which constitutes the real "identity of the Church."

Committees of the General Assembly.

The first, and in many respects the most important, of the funds under the management of a Committee is the Sustentation Fund. Principal Rainy calls it "the central pillar of the Church's finance"—and he well defines it as "the characteristic financial institution, a "fund to which every congregation, down to the poorest, should "contribute by periodical payments gathered from the members by "collectors, and from which all the sanctioned congregations, rich "and poor alike, should draw a substantially equal sum for their "ministers." It is an institution which has existed on similar lines in other Churches, but it has never been more consistently and liberally supported than in the Free Church of Scotland. Dr. Ross Taylor, who had been the Convener of the Committee for fourteen years, was deputed to speak to this subject, and gave an interesting account of its initiation in 1842, and of its subsequent development. Sustentation Fund.

Capital Fund.

The income at the disposal of this and other Committees was derived from two sources, *i.e.*, the interest from accumulated capital and the contributions of congregations, the latter being greatly the larger. There was no accumulation of capital before 1854; afterwards from small beginnings the Capital Fund amounted in 1900 to £166,718, having been built up by large donations, one of them amounting to £23,000. The congregational contributions with correlative donations and legacies, which in 1853 amounted to £90,259, in 1900 had reached the sum of £179,808, although even in the latter year out of 1062 congregations only 348 were self-sustaining, and 714 were aid-receiving. Similarly, from 1863 to 1900 the number of charges had increased from 827 to 1062, and the number of ministers dependent on the fund from 885 to 1144.

Aid-giving and Aid-receiving Congregations

The amount of the equal dividend paid ranges from £160 to £180. Principal Rainy stated that "from a relatively early period "we have had in view the desirableness of providing an income of "£200 a year for our ministers, but we have never attained to the "point of securing that for all ministers upon the equal dividend." A special effort was made in the years immediately before 1900, when the revenue amounted in all to £188,000; and it is alleged that the falling-off in the annual contributions since then, which brought the income of last year down to £171,000, was due partly to the subsidence of this special effort, and partly to the loss of interest and the locking-up of legacies during the last four years.

Aged and Infirm Ministers' Fund.

Closely allied to the Sustentation Fund, of which it has been regarded as a branch and bulwark, is the Aged and Infirm Ministers' Fund. It was instituted in 1848 in order to relieve both the Central Sustentation Fund and congregations from the burden of retiring allowances to aged and infirm ministers, by inviting the friends of the Free Church to contribute by donation or bequest to a fund to be accumulated for that purpose. It was managed by the Sustentation Fund Committee until 1888, when it was placed under an independent committee, and Mr. John Cowan, who had been convener of that committee throughout, gave evidence in regard to the regulations under which the grants are made and the position of the fund. It is not disputed that there are vested interests in

this case which everyone would desire to respect. The amount of the fund, which in 1849 was £804 3s. 2d., was in 1900 £176,795.

Home Missions.

Until 1854 the extension of the Church was provided for from the revenue of the General Sustentation Fund, but independent management was then found to be necessary, and eventually there came to be two committees—one for "Home Missions," which dealt with the Lowlands, and the other for "Highlands and Islands." The Rev. J. Young and the Rev. Dr. Howie gave evidence regarding Home Mission work, and spoke to the necessities arising out of the growth or movement of population, especially in connection with large towns, and the mining population. The funds have been provided by an annual collection, supplemented by legacies, and the balance in hand in 1900 was £22,727. It is explained, however, that £16,053 was the true amount of capital funds. This was due to a system by which the smaller legacies were not reckoned as capital, but were put to a "fifths" account, *i.e.*, they were spent over a period of five years, the object being to avoid undue inflation in one year and depreciation in the next. It is represented that this was a fund which never had a surplus, and that though at the time of the Union there was a credit balance of £6,464 4s. 10d., that was no more than the working balance required to meet the liabilities until the time when the next annual collection was made. Full details as to the nature and extent of the work undertaken by this Committee will be found in the evidence of Dr. Howie.

Capital Funds.

"Fifths" Account.

Highlands and Islands.

From Mr. Cotton's statement it will be seen that up to 1863 this fund had no separate existence. And indeed, so far as an accumulated capital is concerned, it has never made much progress, the capital account at 1900 being only £4,489 — two bequests amounting to £13,500 bringing the total capital funds up to £17,989. But the evidence of the Rev. A. Lee shows that this by no means represents the interest taken in the Highlands by the Free Church. The Committee had also the administration of an Endowment Fund the revenues of which could only be applied in accordance with the regulations under which they were voted – and from which transfers were made from time to time to the credit of special congregational and other funds. Mr. Lee stated that during the fifty-five years of the Committee's work no less a sum than

Total Sum Spent.

£223,653 had been contributed, or an average of £4,075 per year. This generosity was no doubt stimulated by the known poverty of the Highland congregations. It has already been stated in connection with the Sustentation Fund that throughout Scotland 348 churches were self-supporting and 714 were aid-receiving. In the Highland synods the numbers were 38 self-supporting, 193 aid-receiving. In addition, therefore, to the large endowments mentioned above, a considerable sum was annually contributed by the Church as a whole to the necessities of the Highlands. Mr. Lee states: "During the year 1900, before we had any break-up, the "total sum expended by the Free Church for the support of the "ministry and for the work of the Highlands and Islands Com- "mittee in the region under review, that of the five Highland "synods, amounted to £47,256 5s. 7d. The total sum raised by "the local parties, including what they gave for the support of the "ministry, and also contributed to the funds of our Committee, "amounted to £26,062 16s. 5d., so that you will observe that the "Free Church rejoiced in having the privilege of contributing "£20,193 11s. 3d. over and above all that was contributed by the "undivided Church in the five Highland synods."

Mr. Lee's Statement.

Foreign Missions.

The work on Foreign Missions has from the first called forth in a remarkable degree the zeal and liberality of the Free Church both collectively and as individuals; and it is not surprising to find that those engaged in the work have shown a corresponding loyalty. At the time of the disruption, the Missionaries of the Church of Scotland in foreign fields (with one exception) adhered to the Free Church, and we are informed that the Free Church Missionaries of 1904 have professed their adherence to the United Free Church with a like unanimity. This is a fact which, under the circumstances of Foreign Missions, cannot, we think, be overlooked in the consideration of the position of the funds and properties; and its importance is insisted upon by Principal Lindsay and Dr. George Smith, who with Principal Miller and Mr. Stephen gave the leading evidence on this branch of the inquiry.

Missionaries unanimous for U.F. Church.

Capital Funds.

With regard to the funds, it will be observed that there is a slight divergence between some of the figures in Principal Lindsay's evidence and those appearing in Mr. Cotton's States. Mr. Cotton

explained subsequently how this arose, and we shall, as he suggested, take his figures as far as they go, and accordingly the Fund of the Foreign Mission's Committee must be stated as £184,621. But Principal Lindsay drew attention to the fact that the whole of this is not a Capital Fund in the ordinary sense. He showed how it was customary to raise money for special objects by special appeals on the principle that the whole amount, the contributions themselves as well as any interest accruing, should be spent within an allotted period. He enumerated seven funds which he accordingly desired to treat separately as temporary funds; and we think he had good reason for his contention. Mr. Robertson-Durham, in his second statement, remarked of Foreign Missions: "If these are being "carried on, the current liabilities fall to be met, not out of the "property and assets as in a winding-up, but out of annual subscrip- "tions, donations, etc." This is somewhat oracular, but if it applies to the particular funds now under review we are not prepared to accept its accuracy. The sum involved is said by Principal Lindsay to amount to about £26,000, but it may illustrate the conditions attaching to these to point out that one of them—the Indian Famine Fund—has been entirely spent since 1900; and we have no doubt, considering its objects, that it has been quite properly so spent.

Gordon Memorial Mission.

In the case of the admittedly Capital Funds, and even the General Capital Fund itself, some reservations must be made, as they contain sums contributed for very special objects, *e.g.* £6,000 given by the Aberdeen family to found the Gordon Memorial Mission. There would be a fair claim that these should not be diverted from the purposes and the localities indicated by the donors.

Increase 1843-1900.

The invested fund being, according to Mr. Cotton's States, £145,491, the income from this source would not exceed £4,500. Two other sources are mentioned by Dr. Smith. At home the congregational associations first suggested by Dr. Duff were established in 880 out of the 1,070 congregations in 1900, and the others had an annual collection at the church door. This, aided by donations, legacies, etc., resulted in an income rising from £6,400 in 1843 to £68,750 in 1900—this last figure, however, has probably been exceptional, and it would be safer to take the normal limit at

about £40,000. The total in fifty-six years is two and a quarter millions sterling.

Secondly, the income abroad has risen from very similar beginnings to about £45,000 a year, being in this case derived from college and school fees and grants, besides contributions from Christians, Native and European.

Indian Missionaries.

During the same period the staff has risen from the 14 Indian missionaries to 242, and we were told that the establishment affected by the decision of 1900 consisted of 170 Scottish missionaries and a native staff of 1,062, administering 37 central and 271 subordinate stations with 10,121 communicants.

Education.

There is another feature of the missionary work of the Free Church which must not be overlooked. It has always made a large use of education in propagating Christianity. Schools are attached to all mission stations, and both in India and Africa large colleges and technical institutions have been established which have been recognised, supported, and inspected by Government. We had the advantage of having before us the Rev. Dr. Miller, Principal of the Madras Christian College, with which he has been connected since 1863, and who has taken a distinguished part in the educational work of the Madras Presidency. We have no hesitation in referring to his evidence those who desire to see a description of a great educational institution. They will find a college not only liberally equipped by the Free Church, but supported by other churches (the Church Missionary Society and the Wesleyan Missionary Society being both contributors, and represented in the management), by the Government, and by Hindu gentlemen, which is attended by 800 students, and earns £5,000 in fees and £2,000 in Government grants. It holds property and buildings, and possesses endowments and investments, and is registered as a company under the Indian Acts to enable it to do so.

Colleges.

Nor does it stand alone, there being three other colleges in India, at Calcutta, Bombay, and Nagpur—and in South Africa, Lovedale is described as "a great missionary educational and industrial institution," having between 700 and 800 students of both sexes, of whom about 500 are boarders. The property in this case is not under the General Trustees, but is vested in the names of gentlemen

in South Africa, with Dr. Stewart, who has been in charge since 1865. In this case the Foreign Missions Committee are said to have contributed only one-twentieth of the capital, considerable amounts having been given by the Cape Government towards the erection of buildings and otherwise, while Dr. Stewart himself has received £40,000 from friends in various churches. There is now an auxiliary institution at Blythswood and ten mission stations. The whole circumstances of these institutions and the Trusts affecting them would require careful consideration.

Women's Foreign Mission.

It seems clear from the evidence of Mr. Stevenson that the Women's Foreign Mission Society, though it maintained close relations with the Foreign Missions Committee of the Free Church, can justly claim to be "a voluntary association, self-constituted and "self-governed, free to enter into union with a similar association of "the United Presbyterian Church, and not affected by a decision of "the House of Lords in which it is not involved." A sum of £17,767 appears in the accounts of the Free Church as belonging to this Society, but it is explained that it so appeared for the first time in 1899. It was then arranged that the General Trustees of the Church should hold the funds for the Society, but this was simply a matter of convenience, the Society continuing to be in all respects independent, and its transactions outside the control or authority of the General Assembly.

Colleges.

The only large funds affecting the general purposes of the Church which remain for consideration are those of the Theological Colleges. The training of the theological students was from the first an object of importance to the Free Church, and the New College, Edinburgh, was instituted by the first Assembly. The Glasgow College was founded in 1856 in consequence of a Memorial presented to the General Assembly, and the Aberdeen College in 1850. As to the standing of these Colleges, it may be sufficient for us to record the following from Principal Rainy's evidence:—"I "think I may say, without boasting, that the Colleges have "attained and maintain a good position relatively to Theological "Colleges throughout the country, and I do not think there is "anywhere in this country a better equipped Theological College "than the Colleges in Edinburgh and Glasgow. The College in

Dr. Rainy's Statement.

"Aberdeen has fewer students, and has a somewhat smaller staff, "but it has always maintained an excellent character and produced "the best results." Detailed evidence was given for the New College, by Principal Rainy, Professor Martin, and Dr. Kennedy; for Glasgow, by Principal Lindsay; and for Aberdeen, by Professor Stalker and Mr. Edwards.

Finance and Management.

In the financial management of the Colleges, with which we are more directly concerned, there has been a difference of practice which deserves notice. The College Committee is, we understand, responsible to the General Assembly in the case of all the Colleges: but in addition to the Committee there is in each College a Financial Board, consisting of a certain number of ministers or elders who can conveniently attend to details. In Glasgow and Aberdeen the Financial Boards have really had the superintendence of investments and the financial management of the Colleges, subject only to a periodical visitation by the College Committee. In Edinburgh, on the contrary, we were told that the Financial Board never meets, and the business remains in the hands of the Central Committee. This doubtless arises out of the position of the New College at the headquarters of the Church. But we draw attention to the distinction because a large part of the property and of the investments in Glasgow and Aberdeen is held, not by the General Trustees, but locally—it is probably unnecessary to state exact figures here. This is not the case as regards the New College, where the buildings themselves form part of the group which contains also the Assembly Hall, the Free High Church, and the General Offices, on a site closely associated with the history and development of the Church. To this subject we shall recur later.

Students.

The number of students for whom accommodation must be provided in a Theological College is a point of some importance, but must be more or less a matter of estimate. Principal Rainy stated that the highest number in any one session attending the New College was 275, and the lowest 95; but that for the ten years before 1900 the average number had been 130, of whom 34 were non-regular students, *i.e.* coming from other churches and countries. He further stated that the number of communicants in the undivided Free Church in 1900 having been 297,000, and the average number

of students in the Colleges having been 177, the proportion of students to communicants was 1 in 1700, adding that this was a higher proportion than obtained in most Churches, because the Free Church stood alone in requiring a four years' course.

Taking the three Colleges separately:—

	Capital.	Bursaries.
New College has	£126,284	£31,933
Glasgow College has	79,943	28,327
Aberdeen College has... ...	47,934	21,881

Bursaries.

The total amount of the fund for the Colleges is returned as £282,653, and for bursaries connected therewith £92,643. What is called the College Fund and certain special bursary funds account for the difference between these figures and the separate totals above.

Colonial Churches and other Funds.

We do not think that detailed comment is required concerning the smaller funds included in the Abstract.

Widows' and Orphans' Fund.

But there is another fund of large amount and great importance to the Church, the Widows' and Orphans' Fund, which ought to be mentioned. It was created by Act of Assembly in 1846, and was placed under the management of a Committee, but in 1850 it was found desirable to obtain an Act of Parliament, and the fund has since been held and administered by the Trustees appointed under that Act. Mr. Stuart Fraser, the Convener of the Trustees, appeared and gave full particulars, which will be found in the record of his evidence. The fund at 31st October, 1900, amounted to £433,885, and at 31st December, 1903, to £468,631. It is explained that of this accumulation only £53,392 has come from donations, the whole of the rest arising from contributions.

It was an essential part of the scheme, and it is provided in the Act of Parliament, that the contributions should not come from the individual ministers, professors, or missionaries, but from the Sustentation, College, and Mission Funds, who pay the contributions in one slump sum as a first charge upon these funds before any of the ministers or others get anything out of them. The result is, that it is the congregations who have built up this fund through their contributions to the other funds named.

Trustees Superseded; Judicial Factors Appointed.

Mr. Fraser entered into many particulars, and also made suggestions with regard to the future administration, but we think it unnecessary to enter into them here. In consequence of difficulties which arose from the judgment of the House of Lords, the Trustees were superseded, and Judicial Factors were appointed in November last. A new Act of Parliament will now become necessary, and all questions of detail will be better discussed in connection with that Act. It is, we believe, agreed on all sides that the interests of present beneficiaries must be protected, but difference of opinion may arise as to the destination of any surplus funds remaining after the satisfaction of these claims, and as to future administration.

II.—CONGREGATIONAL PROPERTY.

Congregational Property.

The question of the manner in which, and the extent to which, it was desirable or practicable for us to take evidence regarding Congregational Property caused us much anxious consideration. It had been possible to deal with the various funds included in the General Property as parts of one whole, and to obtain a body of evidence from those who had administered it as such. Even here, however, when we applied to the Free Church for a reply on this branch of the inquiry, we were met by the statement that "the case "for the Free Church even as affecting the General Property is so "much involved in the facts as to congregations that no good "purpose would be served by any detailed reply to the evidence for "the United Free Church until the whole case has been presented."

No Central Authority.

But in the case of Congregational Property there was no central authority, and to compile an authoritative record it would have been necessary for us either to visit each locality or to summon to Edinburgh sufficient representatives of each congregation. It was obvious that either alternative would have involved an expenditure of time and money quite inconsistent, as we believed, with the purpose of this Commission. And any such course would have been open to further objection from both sides. On the one hand, we should have had to deal with a number of congregations in which, unfortunately, litigation had already begun or was pending; and to interpose yet another inquiry which, from the terms of our appoint-

ment, could have no authoritative result, would have been disastrous indeed. On the other hand, we could not but feel that there was a much larger number of congregations in which it might be possible for us, if not to pronounce a judgment, at any rate to record an agreement, if the two parties would consent to approach the matter in a conciliatory spirit. Accordingly, immediately after the opening of the Commission, we communicated with the agents on both sides, and pointed out the extreme desirability of so limiting the inquiry; and the Free Church Committee undertook to prepare a "list of the Congregational Properties which they "consider the Free Church does now or may within a reasonable "time require," adding however: "This list will be submitted "without prejudice to the claims and contentions of the Free "Church as regards the Congregational Property in places not "named." This list was received by us on January 25th, and a statement was made by Mr. Stewart Fraser on February 9th, which made corresponding admissions from the side of the United Free Church. It was not, however, until February 22nd that Mr. Lee and Mr. Cameron appeared before us to speak to the case of the Congregational Property as a whole. We mention these dates to show that, within the limits of what we deemed permissible owing to the urgency of the inquiry, we were most anxious to give every opportunity to both sides to consider deliberately any approach towards an agreement.

Mutual Lists.

The list lodged on 25th January will be found in the Appendix, and it will be observed that the Congregations are arranged in it under four heads: (1) Organised congregations; (2) Congregations being organised; (3) Congregations where we have followers; and (4) Proprietary rights reserved. The whole list contained 372 churches, of which 148 were under Head No. 1; 46 were under Head No. 2; and 64 were under Head No. 3.

Mr. Stuart Fraser, on behalf of the United Free Church, submitted a list of 46 churches, afterwards increased to 52, in which the preponderance of the Free Church was acknowledged. He suggested that "it would be of very great advantage if the Free Church, in "the case of that very large number of churches which they do not "claim, and apparently do not intend to claim, would recognise the

Free Church Majorities admitted.

Properties not claimed.

"right of the United Free Church to acquire and retain undisturbed "property and possession, just as they may do in the case of the "churches where we have admitted their claim, and in this way "put a stop to the present deadlock and paralysis of spiritual work "throughout the country." Being then asked, "The intention with "which you submitted this list of 46 churches is that you would "agree to abandon any claim on the property?" he replied: "Yes; "provided we get similar treatment on the other side." Mr. Fraser undertook to put in the detailed congregational returns published by the Church for the year ending 31st December, 1899; and the following statement, made on behalf of the Commission, indicates the position we then took up:—

Mr. Stuart Fraser's Statement for U.F. Church.

"It may be convenient if I state that what the Commissioners "have decided to ask is that these returns should be submitted for "all the churches, and they consider that they are sufficient for "their purpose for all the churches that are not included in the list "submitted by the Free Church, and also for all the churches that "are included in the list now submitted, where you do not dispute "the claim of the Free Church. We also agree with you, and "I think the other side agrees, that under Heads 3 and 4 of the "Free Church claim those returns are also sufficient for our purpose. "There remains only the balance, which I may call the controversial "cases—I do not wish to use that in any invidious sense. With "regard to those, the Commissioners, as at present advised, do not "think it necessary to ask for oral evidence. They have had "a conference with the agents, and they explained to them what "they would wish in the shape of returns. Those are to be "prepared, but unless either one side or the other wishes to put in "some one or two witnesses to draw attention to any general "observations on these controversial cases, we do not propose at "present to call for oral evidence in the individual cases. It is "illustrated very much by what you have read in your précis. "I did not stop you, because it is better that it should be on record, "but it refers almost exclusively to questions of claims and of "rights, which can only be effectively settled by some Commission, "or rather authority, which has larger powers than we have. And, "therefore, what we consider will save both sides—I do not say

"ourselves, for we are willing to give any amount of labour that is "necessary to assist in this question—ineffectual labour is that we "should receive from you any statements that you choose to think "necessary, and will put in writing, and we will record your views; "but as I said before, to get an effective result from the labours of "our Commission we must proceed by some amount of agreement. "You have done something in the lists you have already submitted, "and we are grateful to you for the amount you have done. We "can only say that the further you can extend that amount of "agreement, the better we shall be pleased, and the more satisfaction "shall we have in incorporating anything of the kind in our report."

Settlement nearly accomplished.

The prospect which at that moment seemed to be opening out was that the Commission might be able to report that the "controversial" cases could be kept below 200—[146 was the actual number according to the figures of the various statements], and that a settlement was in sight for the remaining 900 congregations.

Unfortunately this pleasant prospect was soon overcast. On the 22nd of February, Mr. Lee put in the returns regarding the congregations of the United Free Church, in terms of our statement just quoted. His examination was conducted on the basis of the figures of the lists to which we then referred, and in the course of it he dwelt on a "workable arrangement," which he submitted in the form of a memorandum. Just at the close he mentioned a fresh list which Mr. Cameron, who was to follow him, had handed in for the purpose of his coming evidence. It immediately appeared that in this list the classification of the former one entirely disappeared. In the first list of 25th January there had been four categories containing 370 churches regarding which in one form or another there had been reservations. In the second list of 22nd February there was one column in which were tabulated the Free Church congregations as they then existed according to the then information, all the other 900 churches forming one group, of which it was not known whether there was likely to be a Free Church following or not in the near future. Mr. Cameron was then asked, "Is there no "set of churches of which you can say, as you did in the former "list, 'We do not contemplate in any near future organising "'congregations'?" His reply was: "I am sorry to say it is

New List for Free Church.

"impossible for us to do so. It is because of the impossibility of "saying whether there are Free Church people or not there." With that answer any chance of our being able to recommend terms of settlement in this branch of our inquiry disappeared. It was, of course, impossible to hold the United Free Church to their offer in respect of the 52 churches mentioned in Mr. Stuart Fraser's evidence where there was no reciprocity. We do not desire to imply any reproach attaching to Mr. Cameron, who gave his evidence with the utmost frankness. We must accept his explanation that the pressure from "friends scattered throughout other "congregations" could not be resisted. It is confirmed by the failure of a smaller effort at arbitration in the case of Perth. But the spirit thus manifested seemed to us conclusive as to the course which we must take. We submit herewith the statements regarding the affairs of the congregations handed in to us by both Churches. We do not profess that they are complete—they are certainly in many cases conflicting, especially on the subject of the number of persons enrolled in each congregation, complicated as that question was by the dispute respecting "members" and "adherents." As we have already said, we consider that our powers are inadequate for the task of reconciling these differences, and that we should do more harm than good by attempting it.

Joint Occupation.

One point more deserves notice. On 22nd February the case for and against the joint occupation of churches was argued by Mr. Lee and Mr. Cameron. While entirely appreciating the undesirability of a multiplication of churches in Highland districts, and that by an exercise of Christian charity much might be done in the way of a common use of buildings, there is certainly room for doubt whether, in the present state of feeling in the Highlands, joint occupation can be a satisfactory solution; the services in two languages, and the scattered character of the congregations, combine to make it more difficult to allot convenient hours for more than one congregation on any one Sunday in that part of Scotland.

III.—STATEMENTS BY THE FREE CHURCH.

We have deferred the examination of the evidence of the Free Church witnesses, because there was an essential difference in the point of view from which it was given. As already mentioned, the Free Church did not challenge the general accuracy of the statements regarding the funds and their administration in the past. Mr. Robertson Durham submitted certain criticisms which no doubt will receive consideration at some future time, but with which we could not usefully deal in this Report. The other witnesses occupied themselves, perhaps necessarily, with an application of the facts so accepted to existing circumstances, and their evidence therefore became more an estimate of future requirements than a narration of historical facts such as we had previously heard. Reserving for the moment any general comment on the situation as it thus presented itself, we shall review briefly the references to the principal funds which have received separate notice in the previous portion of this Report.

Sustentation Fund.

Mr. Kennedy Cameron appeared and stated that during the four years succeeding the Union the Free Church had received nothing from the Sustentation Fund of the undivided Church, and therefore nothing from the invested funds; but that they had raised as a separate Sustentation Fund during the four years, from voluntary contributions, a sum of £25,628, and of this had spent £24,791. Further, that the average contribution for the 120 congregations that contributed to the fund last year was £49, and the average of the 29 congregations over whom there were settled pastors for the full year was £98 7s. 4½d. There were only four congregations of the Church which were self-sustaining. Based on these facts, and on the general consideration that the Free Church congregations are situated in the poorer districts of the country and are poor, Mr. Cameron's argument fixes £70 as a fair average for congregational contributions, and proceeds to show that to secure a minimum stipend for ministers of £160 (in place of the £200 to which the Church has long sought to attain), and taking the number of congregations at 200, a sum of £18,000 a year would be required from the central fund. The Sustentation Fund at December, 1900, amounting to £166,717,

More than Sustentation Capital required.

yielding about £5,000 in interest, would obviously not meet this demand; and as Mr. Cameron held that "a readjustment of funds "and schemes is not precluded by any radical term of the Trust," it followed that he should assent to the proposition that his claim meant "some central fund of very much larger extent than even the "whole Sustentation Fund of the former Free Church."

Mr. Robertson-Durham includes the whole of the investments of the Sustentation Fund (£166,717) among the "funds which the Free Church are in a position to make use of," and also £48,156 which Mr. Cotton entitled Congregational Sustentation Funds, but which the Free Church advisers apparently consider as supplementary to the central fund, and therefore subject to "readjustment."

Aged and Infirm Ministers' Fund.

Mr. Cameron and Mr. Robertson-Durham spoke to this fund also, and maintain the same attitude. The interest of beneficiaries up to the date of the Union is of course indisputable, and it is scarcely conceivable that anyone would desire to reject those ministers who had been put on the fund in the interval since then in the course of the ordinary working of the fund. Subject, however, to these payments, the contention is that this fund "would work gradually with the Sustentation Fund."

Home Missions.

The Rev. Mr. M'Culloch appeared to speak to these two Committees, and his evidence proceeded on the same lines. He submitted a statement of the cost of certain stations and work connected therewith, amounting in all to £2,370, and argued that as the income of the combined funds of the two Committees (£52,081) amounted to only £1,563, the Free Church would still have a deficiency of £800 to make up. He further stated that in the Home Mission part of the work there were many more applicants for employment than their means had enabled them to engage, their resources during the last four years having been taxed to maintain the ordinances among their own adherents. Here again, therefore, the whole of the funds are claimed.

Foreign Missions.

The witness who spoke to the question of Foreign Missions was Mr. Hay Thorburn. The net result, as we understand it, of his evidence is to claim the whole of the invested fund for the Free Church, though it may be remarked that Mr. Robertson-Durham, in his analysis of the funds in his second statement, does not include

the Foreign Missions Fund under the same head with the Sustentation and other Funds with which we have just dealt, but splits it up under other heads in a manner not easily intelligible, but which apparently admits some difficulty in utilising the whole of it. Mr. Thorburn's argument, however, is simple and, as he says, capable of more general application—for as £5,540 is a small proportion of £82,439, the income of the United Free Church for Foreign Mission purposes for the first year after the Union, so £35,000 is a small proportion (one-thirtieth) of a total income of £1,056,000, and could be made up by every giver adding one penny to his half-crown. We cannot think that this is an argument which would justify the ignoring of the special objects and methods of which the great establishments described in the previous portion of the Report are the embodiment. And yet it is Mr. Thorburn's most valid argument, for with those objects and methods his evidence shows that he has little sympathy and his Church has absolutely no connection. He defines his position thus:—"My point is that the question of a "Church's ability to conduct Foreign Missions is not merely a "question of finances; we consider that the work of a Christian "Church is to aim at conversions. Now what has been brought out "is that the Free Church Missions in India have to a large extent "been merely educational establishments, and we hold that the "question of ability must be raised on both sides. They raise our "ability to conduct Foreign Missions at all, and yet we have their "own statement that, judging by the result of conversions, their "work would be a failure. . . . We anticipate that there will "be in the foreign fields room for the evangelical work of the Free "Church as in contrast with the more purely educational work "which the Commissioners have heard is the aim of the United Free "Church. . . . We would not think of taking up a purely "educational work by itself. That is not our meaning If we had "no other intention than merely an educational one, then it might "very probably be left in the hands of some local board, just in the "same way as the Training College at home."

Mr. Hay Thorburn's position.

It is, we think, more than doubtful if members of the United Free Church interested in Foreign Missions would accept the place assigned to them in these quotations; but confining ourselves for

the present to Free Church evidence, there are two points which we desire to notice. In the first place we are told that the Free Church
Seoni Mission. selected the Mission at Seoni, and have given it such support as circumstances have permitted, and are shortly to be represented there by a lady missionary who is now preparing for the work. We heard the evidence of the Rev. G. Anderson on this subject with some hesitation, as this inquiry does not extend to the affairs of the Original Secession Church, but we consented from a desire to appreciate the nature of the work which the Free Church would support. Mr. Anderson was the first missionary at Seoni, going there in 1871, and has the honourable record of eighteen years' service in the plains of India. He told us the nature of his experience. How, in 1874, he began to receive orphans, as is customary in India, especially in times of famine, the number at present being 100. How education grew on his hands, developing into a High School for 400 or 500 boys and two schools for girls. There was also a Medical Mission, and Zenana work and out stations. At the end the native Christian community numbers 245, or deducting the 100 orphans, 145—of whom only 92 are adults, a number of these, from a later answer, having evidently been orphans educated in the schools. It is difficult to trace any essential difference in principle between the work, and especially the evangelical work, of this Mission and that hitherto undertaken by the Foreign Missions of the Free Church, except that the standard of education in a country district will not, of course, compare with that of the great colleges.

The second point is this. Mr. Thorburn concluded his main statement by saying:—"We propose, therefore, meantime to restrict "our own operations to Africa, and in particular we desire to retain
Lovedale. "Lovedale, and would take over the administration so soon as this "can be done without dislocation of the local machinery." It is not easy to reconcile the selection of Lovedale with Mr. Thorburn's opinions quoted above. Mr. Stephen described it as "a great missionary, educational and industrial institution." The fees paid by natives last year were about £5,000, and the Government grant was £2,233. Moreover, it is an institution of comparatively recent origin, the larger amount of the funds having been raised by Dr. Stewart, the present Principal, and his friends, and the property

being vested either in the name of Dr. Stewart himself, or at any rate in local trustees, and not with the General Trustees of the Church. Probably that may account for the fact that in Mr. Robertson-Durham's second statement the sum he enters for "Lovedale (Mr. Thorburn's evidence)" is only £119 18s. 1d., and that this entry is under the heading of "Funds, portions of which the Free Church are in a position to make use of."

Mr. Thorburn says:—"The *Women's Foreign Mission* and *Living-*
"*stonia Mission*, we recognise, stand in a class by themselves, and
"outside the direct control of the Church; with them we do not
"seek to interfere." Mr. Robertson-Durham is not so generous, but classes them as "negotiable assets."

Colleges.

The Rev. C. A. Bannatyne was the witness appointed to speak in regard to the Colleges, and as the subject is one of much importance and considerable complexity, we thought it advisable to accept in full the statement which he had prepared. It is impossible not to admit that the Free Church must have opportunities for training theological students; it cannot be denied that the arrangements under which the College at present exists had to be improvised in the course of a few weeks before the session opened, and it would be unfair under these circumstances to expect that there should not be room for criticism. But, according to Mr. Bannatyne, all goes well. He stated that the staff of the College is thoroughly efficient, though perhaps not final or complete; that all the class-rooms are used, and the courses of lectures unchanged; that the standard of education is fully maintained, while the class examinations and exercises continue as formerly. With regard to the number of students, Mr. Bannatyne entered into a detailed criticism of Principal Rainy's figures in the same connection, which we have quoted above, and maintained that the number of students presently in the college, *i.e.*, 16, compared not unfavourably with the number of entrants as given in the Free Church College Calendar for five years before the Union; and he not unnaturally thought this very encouraging. We did not pursue the question; and much may depend on the antecedents and qualifications of the students, and the inducement which brought some of them from Irish colleges. But it may suffice to point out that other Free Church representatives

Students.

did not take so optimistic a view as Mr. Bannatyne. Mr. Kennedy Cameron dwelt on the great difficulties which had been experienced in starting the College, and stated that "what has been arranged this winter is a mere temporary arrangement." He pled strongly that sufficient time had not elapsed to allow of an estimate even of the immediate future, and when asked what was meant by "sufficient time" in the case of the College, he replied—"Even a few months "By another session the teaching staff and everything else will no "doubt have taken a permanent form." This is not an unreasonable proposition. All this evidence refers to the New College, which, it is maintained, is inseparably connected with the other buildings on the Mound, and inseparable from the Free Church. No claim is made for the Colleges in Glasgow or Aberdeen, and Mr. Cameron had nothing to say in regard to them. Mr. Robertson-Durham classes them among "negotiable assets."

Assembly Hall, New College, etc.

We have reserved to this late stage a question which has excited much interest, *i.e.*, the use and possession of the buildings belonging to the Church in Edinburgh and situated on the Mound, one of the most conspicuous sites in the city. It is a group of buildings of great historic interest, containing the New College, the Assembly Hall, the Free High Church, and the Church Offices. The foundation stone of the New College was laid in 1846, and it was opened four years later. The site of the Assembly Hall was secured in 1858, and it was completed in 1859, but was found insufficient, as the number of members increased, and after the Union was enlarged at a cost of £24,000. Mr. R. R. Simpson explained in his evidence the manner in which this expenditure was provided, in part by the sale of the Synod Hall, belonging to the United Presbyterian Church, and he also, with the assistance of Mr. Washington Browne, gave information regarding the additions to the offices, the erection of the Rainy Hall, and other improvements which were made at the same time. We have ourselves closely inspected the whole of these buildings, and we have no hesitation in saying that that they are admirably suited for the uses of a large Church, which, in addition to a very large Hall for its General Assembly, requires also ample accommodation for large and numerous Committees, and business rooms for a considerable staff. Mr. W. W.

Robertson, who gave expert evidence as an architect and surveyor, produced a plan which, while it does not give the detailed accommodation, shows the different parts of the buildings and their relations to one another.

The position of the Free Church is that it can make reasonable use of the New College, and would propose to do so, but would make the Library available to other Churches. The Assembly Hall might be used by the United Free Church for the General Assembly and Commissions of that Church, on terms to be arranged, and otherwise would be let for other purposes as it has been in the past; and as regards the offices, such parts as are not required could be let as business offices, or might be used as lodgings for students. We are unable to say that the actual space available in these buildings could not be utilised in this manner, though it can scarcely be expected that the members of a large Church, for whose purpeses they were erected, and were admirably fitted, will agree.

Mound Buildings one group.

Both parties—Principal Rainy for the United Free Church, and Mr. Kennedy Cameron for the Free Church—agree that the New College, Assembly Hall, Offices, and Free High Church form a group, and should be maintained as such, and that any division or separation of the group would not be desirable. But Mr. Cameron adds, "They are, so to speak, the citadel. The College, Assembly "Hall, and Offices are so closely and vitally connected with the "history of the Free Church, that to alienate them now from the "Church would be, in my opinion, to strike a blow at the most "visible symbol of the Church as the historical Free Church of "Scotland."

IV.—FINANCIAL SUMMARIES.

Statements by Accountants.

After the close of our public sittings we received from the Free Church two financial statements, one by Mr. Robertson-Durham, to whose evidence we have already referred, the other by Mr. Easton Aitken, who has acted as auditor of the Free Church since 1st November, 1900. These statements were communicated to the representatives of the United Free Church, who expressed a desire to lodge a reply, and a statement was accordingly put in

by the Advisory Committee of that Church, with an Appendix prepared by Mr. Cotton, which, in our opinion, may appropriately close the series.

Mr. Robertson-Durham applies the principles advocated in Mr. Kennedy Cameron's evidence, with all the precision and rigidity of the accountant—arranges the funds of the Free Church of Scotland as at 31st December, 1900, amounting in all to £1,204,000, under four heads, and claims that the Free Church can use or administer the first three, in whole or in part. The fourth head contains six items, which we need not specify here, of a total capital value of £105,234 11s. 3d., and is entitled "Funds which fall under the "heading of Negotiable Assets." This phrase, "Negotiable Assets," emerged in the course of the evidence, to indicate, as we understood, property which no doubt had a capital value, but which, for reasons outside strict accounting, might be possessed by one or other of the parties in connection with a broad and general settlement. Mr. Robertson-Durham, who goes on to include under the same heading "all the 900 or so remaining churches, manses, and buildings beyond "the 200 odd churches, manses, and buildings referred to by the "Rev. Mr. Cameron," would appear to mean neither more nor less than a schedule of properties realisable in cash. In this sense we consider the phrase quite inapplicable to the present case. Mr. Easton Aitken, though we by no means accept his figures, does, as we understand his paper, make some attempt to approach the matter from a more impartial standpoint, and is ready to contemplate "an "equivalent being provided in some form more suited to the "immediate requirements, and involving less probability of friction."

Negotiable Assets.

900 Churches, Manses, etc., realisable in cash.

The statement of the Advisory Committee of the United Free Church while it admits "that the ministers and members who "constitute the present Free Church should obtain their share of "the funds and properties of the undivided Free Church," avowedly takes its stand on the evidence given by its witnesses which we have already reviewed. The principle on which they rely is that of numbers—and apparently of numbers as they at present exist, which it is calculated would give the present Free Church one-thirteenth of the population represented by the undivided Free Church of 1900. That therefore is the basis on which they might entertain proposals

U.F. Church rely on numbers.

for a settlement, coupled however with the claim that certain schemes, especially that for Foreign Missions, cannot be administered by the Free Church, and therefore that there ought to be no division of these funds; but if some provision for Foreign Mission work by the Free Church is required, that it should be so arranged as not to interfere with funds destined for specific purposes, or for particular fields. Throughout this paper, as throughout the evidence, the underlying argument is that "the United Free Church, as comprising at 1900 about 98 per cent. of the members and office-bearers of the undivided Free Church, and being and representing in at least that proportion the persons who asked for and gave the funds and properties in question, is in justice and equity (apart from all legal technicalities) entitled to continue the use and administration of the funds and properties in question for the various purposes for which these were given."

U.F. Church 98 per cent. of undivided Free Church Members.

We do not propose to examine these statements in detail. So far as the facts are concerned, we understand that they do not modify the estimates of the values of the funds and properties disclosed in the states and accounts previously submitted. On both sides, however, there are rearrangements of the items under different classes or categories which no doubt purport to be designed with a view to a settlement and the future use of the funds. But these proposals are conceived in the spirit which is characteristic of the attitude of the two Churches respectively—and do not afford common ground on which to found a permanent arrangement.

V.—CONCLUSIONS.

We approach the final stage of our work with a feeling of sorrowful responsibility. The Commission has met with nothing but courtesy and attention from those into whose affairs it was appointed to inquire: we are persuaded that nothing material has been witheld, but on the contrary that full information has been spontaneously offered, and our directions as to the course of the inquiry have been accepted even when unpalatable. But no impartial person will, we are convinced, regard the state of matters

described in this report, and the evidence on which it is based, with any satisfaction. We are accustomed to religious differences in this country, and to make allowances for them; but when they take the form, as in this case, of a struggle for the temporalities, accompanied by an ever-increasing acerbity between the rival parties, we unhesitatingly give it as our opinion that it is against public policy to allow the strife to continue. It is no part of our duty to investigate the causes which have developed into the extreme bitterness now existing, but we think it right to say that we much regret that, during the stage of the controversy between the separation in 1900 and the legal determination of the proprietary rights in 1904, the minority did not receive more consideration at the hands of the majority. A more generous policy then would have been a wiser and more foreseeing policy, and could scarcely have failed to bear fruit now.

Struggle for temporalities.

Both parties equally to blame.

For the impracticability of the situation before the Commission, the responsibility must, in our opinion, be shared equally by the two parties. The United Free Church spoke throughout as owners, whose right of possession had been seriously but unjustly challenged. We feel the deepest respect for Lord Overtoun, whose large-minded liberality in all good works adds weight to his opinions; but referring to the statement which we accepted from him, and with the knowledge of many other statements which we did not accept, it is clear that, had we not resolutely adhered to the ruling with which we opened the inquiry, the evidence of the United Free Church, instead of becoming, as it did under our guidance, on the whole a fair and dispassionate presentment of the facts relating to the property, would have degenerated into a series of attacks, more or less thinly veiled, on a judgment pronounced by the highest tribunal in the land. It may be permissible to add that it is possible to entertain sincere sympathy with misfortunes, and yet to feel that a spirit of obedience to the law is a first duty for all concerned.

Letter of the Bond rigidly interpreted.

On the other hand, the attitude of the Free Church, though based, even ostentatiously based, on the legal decision, was no less aggressive in manner, and as little inclined to take into account any facts that stood in the way. Never was the letter of the bond interpreted more rigidly. The demand was that the United Free

Church must divest itself of the property which had been declared not to belong to it; that the Free Church must enter into possession: and that then, and not till then, could any estimate be formed of Free Church requirements. We quote from the statement put in by Mr. Cameron:—"The Free Church comes before the Commission "strong in the assurance of having the right to the properties, a "right which, while the Church would not desire to press it beyond "the point up to which it has a reasonable expectation of being able "to use them advantageously, is within this limit absolute. It "follows, from what I have said, that we dissent from the argument "of the United Free Church witnesses, that it is necessary to use all "funds and property to their utmost limit at any one time. This "the Free Church was not doing prior to the union, as in the case "of scholarships and allowances to retired professors. The trust is "one for behoof, not only of the present beneficiaries, but also of "their successors. What the extent of the Free Church may yet be "no one can tell. Sufficient time has not elapsed to allow of an "estimate even of the immediate future of the Church being "arrived at."

Free Church future.

Mr. Cameron, in the same statement, indicates officially the Free Church view of the financial situation as a whole; and argues that it is the Church itself, and not the schemes of the Church, by which contributions have been attracted. He then proceeds:—"The "witnesses for the United Church suggest that it should be "affirmed that the Free Church is unable to implement the trust, "say for home missions, because in the circumstances and for the "moment it may not be feasible for it to adhere to the financial "arrangements heretofore in vogue as to the ratio observed between "capital and income. . . . The trust is, we would respectfully "urge, one for home or foreign missions (or whatever the case may "be), carried on by and in connection with the *Free* Church; and "even if the fund could be more effectively administered *on other* "*lines* as ancillary to a large income, it does not surely follow that "it cannot be more properly and efficiently administered, *for the* "*purpose for which it was given*, by the Free Church, though small. "In effect, the United Free Church proposition is, that because *it* is "a *large* Church and the Free Church a *small* one, the property is

Mr. Cameron's view of the Financial situation.

"to be diverted from the trust, and that those benefactions must be "diverted from that Church which represents the community which "originally attracted them, and be given to what has been declared "to be another and different community. It may be that there are "certain parts of the property which can only be administered *at all* "for the purposes intended by the aid of a larger annual revenue "than the Free Church can expect to have at command; and where "this appears it will be for the Commission to deal with them. "I beg respectfully to suggest that where the modification of the "strict terms of existing trusts is necessary, it is a matter which "calls for serious consideration, whether in many instances it may "not take the form of providing for funds (attracted primarily by "*the association of the special scheme with the Free Church and by regard* "*for that Church*) being applied towards the *general* strengthening "and development of the Free Church in the situation in which it "now stands rather than by sanctioning deviation from the Church "altogether. I would suggest that a judicious use of discretion in "this direction would ultimately be most in harmony with the trust "by enabling the Free Church to consolidate itself, and so again "come into a position from which it may be expected to exercise to "the full, vital activity in all the fields heretofore occupied by it."

Transference of Property.

The problem is complicated, and no practical solution has as yet been suggested which may not be open to some reasonable objection. This is inevitable, when it is proposed to transfer property from one institution to another, otherwise than by due course of law. The Legislature cannot reverse or nullify the final decision of the Law Courts without a violation of constitutional principle, much more mischievous than any consequence, however harsh, which may follow from the legal decision in a particular case.

Identity with 1843.

The Free Church accordingly argue that their identity with the Free Church of the Disruption has been judicially established, and that they ought not to be deprived of the property of that Church, or, in other words, of their own property, on mere probabilities of expediency in the use of it.

But we cannot admit that the funds and estates in question belong in property to the Free Church so as to be applicable generally to Church purposes, at the discretion of its Governing

Body. This is the contention which is put forward, either by way of direct assertion or of continual assumption and implication by representatives of the Free Church. But it is not consistent with the judgment on which they rely. The Order of the House of Lords directs the Court of Session to declare that "the Appellants and "these adhering to and lawfully associated with them conform to the "constitution of the Free Church of Scotland are and lawfully "represent the said Free Church, and are entitled to have the lands, "property, and funds," which stood vested as at 30th October, 1900, in the General Trustees of the Free Church of Scotland, applied "according to the terms of the Trusts upon which they are "respectively held," for behoof of the true and lawful Free Church of Scotland, and that the General Trustees before mentioned "are "bound to denude themselves of the whole of said lands, property, "and funds in favour of" trustees to be nominated by a General Assembly of the Free Church, "but subject always to the trusts "upon which the said lands, property, and funds were respectively "held by the defenders for behoof of the Free Church of Scotland as "at 30th October, 1900." The exact force of the word "respectively" is to be noted. The condition of the title to be declared is not that the property is to be held in trust for behoof of the Free Church generally. The judgment recognises that there are or may be special trusts for particular purposes to which particular endowments are appropriated; and the execution of the special trust in each particular case is the condition upon which the Trustees of the Free Church are entitled to hold each endowment. Their title to the endowment is thus dependent on their capacity to execute the trust. It is said that these are trusts connected with the Free Church; and that it is they, and not the United Free Church, who constitute the true Free Church of Scotland. This is finally decided. But it is not conclusive of the question which may arise from their incapacity or failure to perform the trusts. It is a familiar principle of the law of trusts that when funds have been committed by the donor to persons who turn out to be incapable of performing the duties confided to them, the trust shall not be allowed to fail for want of a trustee. In the ordinary case, the Court would take upon itself to administer the trust through its officers, or it may, in certain

House of Lords' direction.

Failure to perform Trusts.

cases, entrust the administration of a bequest to a society which does not exactly answer the donor's description. This would, of course, be impracticable in the present case. The Free Church cannot be administered by a judicial factor; and it cannot be suggested that the Court, in the exercise of its ordinary jurisdiction, could, upon any ground of failure, transfer the trust property to the United Free Church. But the ordinary rules of trust law may afford a useful analogy in circumstances that are beyond the jurisdiction of the Court. There may thus be no wrongful interference with rights of property if endowments which the Free Church cannot use for the purposes for which they were given should be entrusted to the United Free Church, assuming the capacity and willingness of that body to administer them as their donors intended. This appears to be the view on which the Commission is issued. The main ground for inquiry, as set out in the preamble, is that "it is "doubtful how far the Free Church are or may be in a position to "carry out the trusts as declared by the House of Lords"; and on that ground we are directed to inquire into all the facts connected with the funds and properties, and to report as to whether any or what action should be taken by legislation or otherwise.

No Judicial Factor for Free Church.

The first question, therefore, is whether the Free Church can adequately execute the Trusts of all or any of the endowments which they claim to hold under the judgment in their favour; and as to several of the most important, it appears to us that if they were to undertake to administer them according to their terms, they must almost certainly fail.

Can Free Church administer Trusts?

In this inquiry the first point to determine is the true intention and meaning of particular trusts; and for this purpose we must consider competent evidence tending to show the intention with which funds were contributed by the donors. We adhere entirely to our decision to reject evidence tendered for the purpose of challenging the judgment of the House of Lords, and, in particular, for showing that the United Free Church is identical with the Free Church as it was before October, 1900; and also to reject hearsay of the opinions and conjectures of friends and relatives of deceased donors, as to their leaning towards one side or the other in the controversy about the Union. But it does not follow that we are

not to gather from authentic documents the intention of contributors to appropriate particular funds to particular purposes within the Free Church, even although we decline to listen to any argument which may be raised upon the same document for the purpose of re-opening questions as to the legal identity of the Free Church, which are now finally determined. Intentions of Contributors.

It seems to us that one most material fact bearing on the intention of endowments is completely established by the documents inviting subscriptions, which were issued by authority of the General Assembly of the Free Church at and immediately after the Disruption. This is, that subscriptions were invited, and given for the purposes of a Church which claimed not only to be closely connected with the national life, but to be in truth the National Church of Scotland, and therefore held itself bound to provide and maintain churches and ministers to cover every parish in the country But they did not limit their scheme of endowment to the provision of ministers. They set themselves to provide habitation and equipment for a great organisation, which was to take the place of an Endowed Established Church, and by its work both at home and abroad, as far as might be, to realise Christianity for the whole people. This is very clearly brought out and very forcibly illustrated in the remarkable circular issued in 1843 by Dr. Chalmers as convener of the Finance Committee. He invites subscriptions for two funds, a building fund and a ministers' sustentation fund: and with regard to the latter he explains that the "purpose is to establish "a general fund supported by contributions from all parts of the "Church, to be made available for the benefit of all congregations "by means of an equal dividend for the support of each minister," and he adds that "the richer parts of the country will thus be made "to contribute for the maintenance of a Gospel ministry in the "poorer parts and over the whole land." The chief point was that ministers should not be dependent for their subsistence upon their own congregations: but it was foreseen that an income which might suffice for some parts of the country might be insufficient in towns where the habits of living involved a larger expenditure, and therefore each congregation was invited to make supplementary efforts for its own minister; and it was hoped that the general fund Dr. Chalmers and Sustentation Fund.

would be large enough to provide not only an equal dividend for each existing minister, but also a surplus for increasing the number of ministers and missionaries. The circular goes on that the object proposed "is not to stop short at the maintenance of the ejected "ministers, or even at the continuance of their services, but to press "onward to an indefinite multiplication of churches, schools, and "missionary stations, till a pure Gospel ministry and a sound "education shall have overspread the whole length and breadth of "our land." In another part of the circular the object in view is said to be the provision of "means by which a compact combined "national system can be upholden"; and Dr. Chalmers finally explains what he conceives to be the merits of his scheme:—"It will "be found to possess all the properties and powers which belong to "a large and comprehensive system of Church extension; and its "final outgoings are towards a full supply all over both of Christian "and common education. True, it is a voluntary system, but free "from the defects and vices of ordinary voluntaryism. It is "voluntaryism *ab extra* which, instead of limiting each congregation "to the support of their own minister (an economy this under which "the country to more than half its extent would lapse into a moral "wilderness) ensures the free offerings of all who are willing and "able towards the object of a full and equal dispensation of the "Gospel among the poorest as well as wealthiest of our people. "This system, in fact, is the nearest possible approximation to, and "the least possible departure from, all that is good in the practical "results of a National Establishment."

Dr. Candlish on Church Organisation.

The same principle of Church organisation is expounded in Dr. Candlish's circular of March, 1842:—"The aim of the "Church . . . should be to secure the greatest practicable "efficiency by occupying the whole land according to the territorial "and parochial plan. The character of the National Church "should be retained and as far as possible realised . . . The "scheme of church extension should be vigorously prosecuted. " . . . Generally all prudent steps should be taken for "realising even in an unendowed and disestablished state Knox's "plan of a National Church with its due complement of schools "and colleges."

We think it impossible that the Free Church should perform adequately, or with any reasonable degree of success, trusts which were intended to enure to the benefit of the nation, and to be administered by an organisation covering the "length and breadth "of the country." This consideration alone would exclude their claim to the great bulk of the real property of the original Free Church. It is manifest that they can make no proper use of churches and manses in districts where they have few or no adherents; and to turn real property appropriated to special purposes into money which might be applied to the general purposes of their Church would, in our opinion, amount to a breach of trust. Free Church cannot adequately perform Trusts.

For the same reason we think they cannot perform the trusts attached to the possession of the Edinburgh College and of the buildings adjoining it which were intended for the use of the General Assembly, the High Church, and the offices of the Church. Both parties are agreed that these buildings form a group which ought not to be broken up. We have already indicated our opinion that, while the Free Church might undoubtedly make good use of some part of them, the buildings as a whole are much more spacious and extensive than would be suitable for their needs, and it is obvious that they cannot use them for the purpose which their founders intended, as the principal and central seat of a National Church. Nor do we think it within their capacity to use the College for its true purpose as a Theological School. This is practically admitted in so far as regards the Colleges of Glasgow and Aberdeen. But we think it equally true of Edinburgh. We are impressed by the evidence of Professor MacEwen on this point, where he gives his reasons for holding, on the one hand, that the loss of the Theological College to the United Free Church would be a blow to theological life in Scotland, and, on the other, as matter of experience and history, that an important Theological College cannot be maintained in connection with a small Church. But apart altogether from the consideration to which we have been adverting, of the large and national character of the trust purposes in general, there are special trusts which it would be hopeless for the Free Church to attempt to perform. The Foreign Missions is a striking example. They have neither the men nor the money required for Free Church cannot use New College Trusts.

so great an enterprise, and this involves not only a failure of capacity to perform the actual work of the Missions, but a direct breach of an essential condition upon which the funds which created the Mission properties were subscribed. For when funds are raised for missions such as the Free Church of the Disruption has instituted in India, Africa, and the Colonies, it is a plainly implied, if not an express condition, that the Church will continue to raise year by year a sufficient income to carry on the work. It cannot be assumed that the munificent contributions which were annually made for these purposes would have been given if the subscribers had been told that their gifts would be sunk in expenditure from which no lasting benefit would be derived, because there would be no continuing income. This makes a most material difference between the case we are required to consider and the ordinary case of a definite fund or estate which is placed in the hands of trustees for the mere purpose of administration. In the latter case the trustees must administer the fund as it is given them; and when they have applied it to the purpose assigned, and have exhausted it, there is no more that they can do. But the trustees of the Free Church Mission property, which means the Free Church itself, had not discharged their obligations when they expended the money actually in hand for the purpose of a Foreign Mission. They undertook to carry on the Mission. They have obtained money on that undertaking; and they do not perform the essential condition on which they have obtained it if they are not in a position to provide an income for the continuous prosecution of the Mission work. Of the missionary zeal of the Free Church we see no reason to doubt. But it is plain matter of fact that they are incapable of carrying on the religious work to which the great mass of property to which they claim to be entitled was appropriated, in the hands of their predecessors, and to which there can be no question that it was faithfully applied.

Free Church incapable of carrying on Religious Work of the Church it represents.

We are forced to the conclusion that the Free Church, from the paucity of its numbers and the poverty of its resources, is incapable of carrying on the religious work of the Church which it represents, and therefore of putting to their proper purpose the enormous endowments with which it claims to be entrusted. But, on the other hand, it would be unjust that these endowments, or the

greater part of them, should be handed over absolutely and without condition to the United Free Church. We are satisfied that, so far as its material and moral resources are concerned, this Church can perform efficiently the trust purposes, which cannot be performed by its rival. Nor do we think that the judgment, which must be received with all submission, presents any insuperable obstacle to an equitable adjustment, which we think expedient in the interests of religion and of the people of Scotland, as well as of the rival Churches. The only question submitted to the adjudication of the Court, and decided by the House of Lords, was the question of legal right and title. No question of the equities which might arise when the question of legal identity had been decided was before the House of Lords or the Court of Session. It is not, we think, inconsistent with respect for the decision to say that, while the legal title of the Free Church has been placed beyond question, it is still to be noted that for practical purposes it is only an inconsiderable minority of the original and undivided Free Church which it now represents; and that, on the other hand, the United Free Church, apart from the single divergence from the original constitution which has deprived it of its claim to be identified with the Church of the Disruption, does still, for all practical purposes, answer the description of the institution which the endowments obtained on Dr. Chalmers' circular were intended to maintain, and is still a true representative of the original Free Church by virtue of its institutions and traditions, and of its inheritance of the spiritual ideas and efforts which are the life of a religious body. Nor is it to be left out of sight, in considering the equitable distribution of Church property, that the great majority of living donors and of the representatives of deceased donors have entered the Union. We do not find it suggested in the evidence of the Free Church that they number among their adherents any measurable proportion of the contributors to the funds and endowments of which they claim the possession. But it must be remembered that the Free Church is not a mere administrator. It is in part a beneficiary also; and it seems to us indispensable, as matter of plain justice, that if property to which its legal title is established should be transferred to others, it should receive such compensation as will amply secure the legitimate interests

United Free Church can perform the Trusts.

Compensation to Free Church.

of its adherents from prejudice. The principal of the House of Lords' judgment must be observed—that they are not to forfeit their property for adhering to the opinions and principles in which their congregations had originally united, although their trustees are not to bestow upon them property destined for other purposes. We regret that, for the reasons already given, we are not at present in a position to express a detailed or definite opinion as to the distribution of properties and amounts which should be made on this footing. A material, though not the only, consideration to be taken into account is that of numbers. We have explained why we are unable to present a definite report as to the number of effective congregations in the Free Church, and we consider that a final and equitable settlement can only be obtained through the medium of a Commission having executive powers such as we do not possess. We think this course necessary in the case of the congregational property, because, although the question of its appropriation may be comparatively simple, it depends on facts as to which the parties have failed to agree, and which we cannot ascertain for ourselves without an extensive inquiry, which would unduly delay the completion of the Report, and also because a final settlement can only be attained through the medium of arbitrators empowered to pronounce operative or enforceable awards. This last consideration is equally applicable to every case in which there is any question of compensation to the Free Church for the loss of funds and property in which it may be thought to have a legal interest, although it may be incapable of administering effectually the trusts with which it is affected. We have not at present the data for determining questions of amount in such cases; and the parties, with all their desire to assist us, can hardly be expected to estimate claims for compensation until the basis for such estimate is afforded to them by the definite appropriation of the property to one or other. The case of the Edinburgh buildings is an example. We have stated that, in our view, these buildings cannot be fully or usefully occupied by the Free Church. But the ground on which, as above explained, Mr. Cameron claims them, irrespectively of the power of his Church to make a full use of them, is deserving of all respect. They are regarded by both parties as sacred, by their associations,

to the Free Church. But whether they should therefore be made over to the smaller body which represents the original Free Church in law, or to the larger which is able to carry on its religious work, may properly be left for the decision of an authority which will be enabled at the same time to determine the conditions on which the appropriation should be made. To whichever of the two Churches these buildings may be assigned, it appears to us that some compensation in money must be payable to the other. If the Free Church cannot retain them as they stand, it is manifest that it must be enabled to provide a habitation elsewhere for its College and offices. On the other hand, if the United Free Church is deprived of them, it will probably be entitled to repetition of the large sums of money which it has expended in good faith on permanent improvements and additions.

College and Offices for Free Church.

We are brought to the conclusion that there is a difference of opinion between the two parties to this controversy which is irreconcilable, and that every failure to arrive at an amicable settlement must inevitably tend to prolong litigation, and thus cause injury to the material interests and the consciences of a large number of Your Majesty's subjects, and in every part of Scotland. It appears to us that a controversy like this must become more and more embittered as it goes on, and cannot but be ruinous to the religious interests which both Churches exist to promote ; and that these injurious consequences can only be prevented by the interposition of an Authority or Commission which has power not only to investigate thoroughly, but to decide effectively where an immediate decision is reasonable and proper. To prevent delays as well as to put a stop to the multiplied and interminable litigations which are threatened, and have in fact been already set on foot, we recommend that the whole funds and property should in the meantime be vested in the proposed Commission. Cases, moreover, may occur in which it may be judged expedient to allow time for development, as claimed by the Free Church. To meet this contingency, the Commission might, we think, be entrusted with administrative as well as executive powers, so that the property might be held and administered in accordance with the trusts affecting it, and the use of buildings be allowed to either or both of

The two parties irreconcilable.

the Churches on lease or otherwise. There might, we think, be less hesitation in taking advantage of such opportunities if offered by a neutral body, which could use its powers in a manner to diminish friction and to serve the religious necessities of the community. But we think this process of development should come to an end as soon as may be; and as it cannot be brought to an end until the final settlement of all questions in dispute has been completed by the future Commission, we think that the Commission should be directed, as we are, to perform its work "with as little delay as possible." We should be of a different opinion if we thought there was any reasonable prospect of such an increase in the numbers and national influence of the Free Church as would enable it within any calculable period to take the place and perform the work of the Church which it professes to represent. But there is no evidence that anything of the kind is even probable. At the utmost, it may gain a few congregations, or even a few thousands of additional adherents, at the expense of a deplorable amount of animosity and bad feeling.

No evidence of growth in Free Church.

We should much regret if the labour expended by both Churches in the preparation of information were in any sense thrown away, and we assume that all evidence and documents submitted to us will be fully available to any subsequent Commission. But we should have regretted it the more had we not been conscious throughout that for any settlement by agreement the sanction of the Legislature would undoubtedly be required. The Act of Parliament which we recommend would constitute an authority which, as we have sketched it, would be competent alike to make the inquiry exhaustive and the decision final. But we cannot suppose that an authority so constituted would not also be competent to sanction, or would ever fail to welcome, proposals for a settlement, conceived in a broad and generous spirit, and presented with the approval of both parties. In our judgment such a settlement is practicable, and is hindered, not so much by inherent difficulties, as by the attitude towards each other of the two parties, on which we have thought it our duty to comment. Such a settlement must recognise the claims, on the one hand, of the religous zeal and fervour and the persistent constancy of a minority, which is by no means unknown

Act of Parliament required.

among our national characteristics; and on the other hand, of the great schemes of work of a fully organised and enthusiastic community, the liberality and high moral and religious aspirations of which we may no less be proud to term national. Such a settlement would allay, more speedily and more effectively than any other means, a state of feeling prevailing throughout the country which is inconsistent with Christian charity, and might easily become the source of civil disorder; but it cannot be imposed upon the Churches. All that this Commission, or any future Commission, or even Parliament, can do is to keep the door open till the last possible moment. The responsibility for using it, or for allowing it to be closed, must rest with those who have the control in the management of the Churches.

VI.—SUMMARY OF RECOMMENDATIONS.

We are of opinion:—

1. That this is a case which fully justifies, indeed necessitates, the interference of Parliament.

2. That a Commission, or other Authority, should be constituted by Act of Parliament, and should possess executive and administrative powers: and especially should be enabled to hold inquiries, summon witnesses, call for documents, take evidence on oath if so advised, and pronounce decisions.

3. That the whole of the funds and property of the Free Church as at 31st October, 1900, should be vested in the Authority created by the Act.

4. That in any use, transfer, or administration of the whole or any part of the said funds and property, the first consideration should be adequate provision for the due performance of the purposes for which the funds were raised, and the trusts on which they are held.

5. That the Free Church are unable adequately to execute the trusts of all the endowments which they claim to hold under the judgment in their favour.

6. That where it shall appear that the Free Church are unable adequately to execute the trusts, the Commission should be em-

powered to transfer the funds and property; and that the United Free Church, by virtue of its institutions and traditions, its material and moral resources, and its organisation as a national Presbyterian Church, is entitled to be preferred, on the ground that it can adequately perform the trust purposes.

7. That no such transference should take place except on equitable conditions, and especially that, the due performance of the trusts being secured, liberal provision should be made for the equipment of the Free Church for its mission as a Christian Church, according to the standard which prevails in the other Presbyterian Churches in Scotland, proceeding on a full estimate of its numbers, and making allowance in determining the amount of such equipment for any unfavourable circumstances arising out of the poverty of congregations or otherwise.

8. That as regards congregational property, the Commission should be empowered to forthwith institute such further inquiry as it may deem expedient to determine the cases in which it may be decided without the investigation of local circumstances that the Churches or other property should be held and enjoyed by a congregation of the Free Church, or of the United Free Church, and to transfer or confirm the possession accordingly.

9. That where the investigation of local circumstances is necessary, it should be made without delay with the help of Assistant Commissioners if advisable; and where the facts so elicited admit of a prompt decision, the Commission should so pronounce.

10. That where, however, it shall seem expedient, in order to arrive at a just estimate of future development, or for any other reason, to postpone the final decision as between the Churches, the property should be held and administered in such a manner that the annual income may be made available for trust purposes, and the buildings be used for religious purposes, as the Commission may think advisable, and as may best meet the wants of both Churches.

11. That as regards the general property, the Commission should in like manner be empowered to deal at once with those branches of work where the facts are clear, and it is obviously desirable to remove them from the region of uncertainty and controversy. The Women's Foreign Mission and Livingstonia are admittedly in this

position. The whole Foreign Mission Scheme might well stand in the same position, if some reservation were made from the capital funds to meet possible developments in Foreign Mission work under the Free Church, as suggested in the final statement of the Advisory Committee of the United Free Church.

12. That as in the case of congregational property, so in the case of the General Property of the Church it may be expedient in certain cases to defer a final decision. That the Commission should in such cases be authorised to hold the funds, making the income available for the purpose of the trusts involved by the agencies in either Church which appear to them most suitable.

13. That the Commission should take into consideration the provisions of special trusts—the destination of any fund or property in which the Free Church claims an interest—the representation on any trust or governing body to which the Free Church enjoyed a right of nomination—or other like questions; and should be empowered to determine the future exercise of the said rights or privileges by the Free Church or by the United Free Church as they may deem expedient.

14. That the decisions of the Commission should be given authoritatively by executive orders.

ALL WHICH WE HUMBLY SUBMIT TO YOUR MAJESTY'S GRACIOUS CONSIDERATION.

(Signed) ELGIN.
KINNEAR.
RALPH ANSTRUTHER.

ROBERT ALLEYNE LEE, *Secretary.*
12th April, 1905.

CHURCHES (SCOTLAND) ACT, 1905.

[*5 Edw. 7. Ch. 12.*]

ARRANGEMENT OF CLAUSES.

Section.
1. Allocation of Church property between the Free Church and the United Free Church by a Commission.
2. Orders for carrying allocation into effect.
3. Establishment of Commission.
4. Provision defining the property, etc., to be allocated.
5. Formula of subscription to the Confession of Faith in the Church of Scotland.
6. Definitions, repeal, and short title.

SCHEDULES.

AN ACT to provide for the Settlement of certain Questions between the Free Church and the United Free Church in Scotland, and to make certain amendments of the law with respect to the Church of Scotland. [*11th August, 1905.*]

CHAPTER 12.

WHEREAS questions have arisen as to property between the Free Church and the United Free Church in Scotland, and judgments have been given by the Courts in favour of the Free Church:

And whereas a Royal Commission appointed to enquire into the matter have reported that the Free Church are unable

adequately to carry out all the trusts of the property,[1] and that it is desirable to provide for the allocation thereof, provision being made for the equipment of the Free Church:

And whereas it is expedient to make provision for such allocation by means of the appointment of a Commission:

And whereas it is expedient to amend the law relating to the subscription of the Confession of Faith by Ministers of the Church of Scotland and others:

Be it therefore enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

Allocation of Church property between the Free Church and the United Free Church by a Commission

1.—(1) The Commission established under this Act shall allocate between the Free Church and the United Free Church the property in question as defined by this Act in such manner as appears to the Commission fair and equitable, having regard to all the circumstances of the case, but subject to the provisions of this Act.

(2) The Commission in making their allocation of property under this Act, shall allocate congregational property to the Free Church in any case where they consider that out of those who, in the opinion of the Commission, were members or adherents of the congregation on the thirtieth day of October nineteen hundred, and are at the commencement of this Act both resident

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[1] The paragraph in the Report of the Royal Commission on which this is founded is as follows:—"We are forced to the conclusion that the Free "Church, from the paucity of its numbers and the poverty of its resources, "is incapable of carrying on the religious work of the Church which it "represents, and therefore of putting to their proper purpose the enormous "endowments with which it claims to be entrusted. But, on the other "hand, it would be unjust that these endowments, or the greater part of "them, should be handed over absolutely and without condition to the "United Free Church. We are satisfied that, so far as its material and "moral resources are concerned, this Church can perform efficiently the "trust purposes, which cannot be performed by its rival."

in the district, and members or adherents[1] of the Free Church or United Free Church congregation, at least one-third are members or adherents of the Free Church congregation; with power, however, to make special arrangements where several church buildings are situated in the same neighbourhood, and in any other cases which appear to them to require exceptional treatment; and

(3) The Commission on making their allocation of property under this Act shall, having regard to congregational contributions and other income of the Free Church, make adequate provision for the education of the students for the ministry of the Free Church, for the support, subject to the payment of the usual annual contributions (if any), of aged and infirm ministers and of widows and

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[1] There is no definition of "adherent" in the Act. The practice of the Free Church for some years before 1900 was to reckon as adherents those who belonged to the families of members, or who habitually worshipped with the congregations, and who were over eighteen years of age. At one time all over fourteen were counted as adherents, and in the cases in which the Free Church claimed churches since the judgment of the House of Lords, the numbers claimed by them as adhering included all over fourteen.

In this clause in the Bill as originally introduced, the proportion of numbers was one-third, but no date was fixed. Later one-fourth was proposed and inserted in the bill, but in the end it was raised to one-third, and the date fixed as at 30th October, 1900.

It will be necessary for Kirk-sessions to make up a list of their members at that date, and, so far as possible, the number of adherents at that date must also be stated. The Commission will in all probability accept the communion roll as made up to the end of 1899. In any case great care will be necessary in making up lists, and the number of young persons connected with the undivided congregation at 1900 who were then under eighteen, but who are now over eighteen, and at 11th August, 1905, were resident in the district, should be stated, and the numbers given of those who adhere to the United Church and to the Free Church. The number under fourteen for each Church should also be ascertained.

It will be apparent that in order to retain property of which they have possession, or regain Churches taken by interdict or otherwise, the congregation of the United Free Church, as at 1900, must be twice the number of those adhering to the Free Church.

orphans of ministers of that Church, for the support of the ministers of Free Church congregations to which congregational property has been allocated under this Act, for itinerant preachers, and for the general purposes of administration and management of that Church. The funds and property out of which provision may be made for each of the above-mentioned objects shall be those set out in the second column of the First Schedule to this Act, opposite the description of the object in the first column of that schedule.

Orders for carrying allocation into effect.

2.—(1) The Commission may make such orders as they may consider necessary for carying into effect any allocation under this Act (including the modification of the Acts relating to the Widows and Orphans Fund), and may also, before that allocation is made, make interim orders having temporary effect as respects the property in question as defined by this Act. Any such orders shall have effect as if enacted in this Act, may be recorded in the Register of Sasines or other appropriate register, and shall not be chargeable with stamp duty.

(2) Subject to the provisions of this Act, the Commission, if they think fit, may order that any property (other than congregational property) allocated to either Church under this Act shall be burdened with such bond, or charge, in favour of the other Church, or in favour of third parties who may advance money for the purposes of such bond or charge as they direct. Any congregational property allocated to either Church shall be subject to any bonds, burdens, or debts thereon or in respect thereof, and the Commissioners may charge upon the particular congregational property concerned any moneys expended since thirty-first October nineteen hundred, on improvements of property, or in paying off debt incurred in respect of that property.[1]

(3) The Free Church and the United Free Church respectively shall hold any property allocated to them under this Act for the

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[1] This last sentence was moved by Colonel Denny, the member for the Kilmarnock Burghs, and was accepted by the Lord Advocate for the Government and agreed to without a division.

purposes of and in accordance with their respective constitutions,[1] and, in allocating to the United Free Church any property which is, at the commencement of this Act, appropriated to any special

[1] The constitution of the Free Church is now as interpreted by the House of Lords in their judgment on 1st August, 1904. That of the United Free embraces spiritual independence, as set forth in an extract of the Proceedings of Assembly, 1905, submitted to both Houses of Parliament by command of His Majesty. This important resolution, in the light of which the Church is to hold property under this Act, is as follows:—

UNITED FREE CHURCH OF SCOTLAND.

Resolution anent Spiritual Independence.

Presented to both Houses of Parliament by command of His Majesty.

Edinburgh, 31st May, 1905.

Whereas the General Assembly judged it necessary in the circumstances of the Church to pass the following Act, and although the principles set forth therein involve no new departure and are not in any sense a constitutional novation, but have been always accepted and maintained by this Church, yet in respect of the importance of making manifest to all that the whole Church explicitly adheres to these principles, the General Assembly deemed it right to send it down as an Overture under the Barrier Act: the General Assembly hereby, with consent of a majority of Presbyteries, declare and enact, as follows:—

Considering the situation created by the decisions of the House of Lords on 1st August last in the cases of *Bannatyne and Others* v. *Lord Overtoun and Others*, and *Young and Others* v. *Macalister and Others*, and the grounds on which these decisions were based; considering also the Resolutions relative thereto of the Commission of Assembly at its ordinary Meeting on 10th August last, of which

Church purposes, the Commission shall, so far as possible, provide by their orders that the property shall remain, in the hands of the United Free Church, appropriated to the same or similar purposes.

Resolutions the Assembly hereby approve; and considering that it is needful to make clear the position in which the United Free Church of Scotland stands in reference to the questions thus raised, the General Assembly resolve and declare as follows:—

1. They assert and protest that those branches of the Church of Christ in Scotland now united in this Church have always claimed, and this Church continues to claim, that the Church of Christ has under Him as her only Head independent and exclusive jurisdiction and power of legislating in all matters of doctrine, worship, discipline, and government of the Church, including therein the right from time to time to alter, change, add to, or modify her constitution and laws, Subordinate Standards, and Church Formulas, and to determine and declare what these are.

2. The General Assembly accordingly declare anew and enact that it is a fundamental principle and rule of this Church that, in dependence on the grace of God, recognising the authority of the Word of God, contained in the Scriptures of the Old and New Testaments, as the supreme unchangeable Standard, and looking to the Head of the Church for the promised guidance of the Holy Spirit, this Church has the sole and exclusive right and power from time to time, as duty may require, through her Courts to alter, change, add to, or modify her constitution and laws, Subordinate Standards, and Formulas, and to determine and declare what these are, and to unite with other Christian Churches: always in conformity with the Word of God, and also with the safeguards for deliberate action and legislation in such cases provided by the Church herself—of which conformity the Church herself, acting through her Courts, shall be the sole judge—and under a sense of direct responsibility to the ever-living Head of the Church, and of duty towards all the Church's members.

(4) Any proceedings in any court between the Free Church and the United Free Church as to any property in question as defined by this Act, and all diligence and executions on any judgment on any such proceedings shall, by virtue of this Act, be permanently sisted or stayed,[1] and no such proceedings shall be instituted as respects any such property before that property has been allocated by the Commission under this Act.

(5) No court shall have power to review or interfere in any way with the orders or other proceedings of the Commission, but such orders or proceedings shall not prejudice or affect any rights, duties, and liabilities as regards any property in question as defined by this Act other than those of the Free Church and the United Free Church.

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3. The General Assembly also declare and enact that in all the Courts of the Church a decision of the Court given either unanimously, or by a majority of its members present and voting, is the decision of the Court, and the decision of the General Assembly so reached is final. With respect to Acts which are to be binding Rules and Constitutions of the Church, the Assembly shall have regard to the safeguards referred to in the foregoing resolution.

4. The General Assembly further declare that the Church holds her funds and property, present and future, in conformity with these principles; the Church reserving her right to accept and hold benefactions, subject to specific conditions attached to them by the donor, when and so long as she judges these conditions to be consistent with her liberty and her principles, and to be expedient in the circumstances of the time.

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[1] The cases for interdict in the Court of Session, and not decided before the passing of the Act, *i.e.*, August 11th, 1905, are sisted under this section. No further cases as to possession of property can be raised in the law courts. The Commission will allocate all property in dispute under this Act.

3.—(1) The Commission under this Act shall consist of five Commissioners[1] to be appointed by His Majesty.

(2) If a vacancy occurs in the office of any Commissioner so appointed by reason of death, resignation, incapacity, or otherwise, His Majesty may appoint some other person to fill the vacancy, and so from time to time as occasion requires.

Establishment of Commission.

(3) The Commission may appoint and employ such Assistant Commissioners, officers[2] and persons as they think necessary, and may remove any officer or person so appointed or employed.

(4) The salaries and remuneration of any persons so appointed or employed, and all expenses of the Commission incurred in the execution of this Act, shall be paid out of the property in question as defined by this Act, and the Commission may make any orders necessary for the purpose.

(5) The quorum of the Commission shall be three, and in case of an equal division of votes at any meeting of the Commission the person who is chairman at that meeting shall have a second or casting vote. The procedure, place of meeting,[3] and authentication of documents of the Commission, shall be regulated in such manner as the Commission determine.

(6) The Commission and any Assistant Commissioner appointed under this Act may examine witnesses on oath, and for the enforcing the attendance of witnesses, after a tender of their

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[1] The Commissioners—The Earl of Elgin, K.G., K.C.S.I., Baron Kinnear, Sir Ralph Anstruther, Bart., Sir Thomas Gibson Carmichael, Bart., and Sir Charles Logan.

[2] Mr. R. Alleyne Lee, advocate (who was secretary to the Royal (Elgin) Commission), has been appointed secretary, and Mr. Adam Harper chief clerk.

[3] The Edinburgh meetings are to be held in the Merchant Company's Buildings, Hanover Street.

expenses, the examination of witnesses, and the production of books and documents, shall have all such powers, rights and privileges as are vested in any of His Majesty's courts of law.

(7) The powers of the Commission shall be in force until the first day of March, nineteen hundred and six, but His Majesty may, by Order in Council, continue their powers for such further period as His Majesty thinks fit.

Provision defining the property, &c., to be allocated.

4.—(1) All property which on the thirtieth day of October, nineteen hundred, was vested in or held by or on trust for, or was payable to or for behoof of, the Free Church, or was held for the purposes of any school, scheme, mission, or other special object of the said church, or, where any such property has been disposed of since that date, the proceeds of sale thereof or any investments representing the same, including any revenue or accumulations of any such property, proceeds of sale, or investments accruing since the said date, shall, notwithstanding anything that has taken place since said date, be deemed to be property in question within the meaning of this Act, subject in any case to any disbursements properly made since the said date (which are hereby declared to stand good), and any person held accountable for any such property, in accordance with an order of the Commission, shall account for the same accordingly.

(2) Such rights, duties, and liabilities (including the right of appointing representatives on bodies of trustees or other boards) as belonged or attached to the Free Church on the thirtieth day of October, nineteen hundred, shall be subject to allocation by the Commission in the same manner as the property in question within the meaning of this Act.

(3) Any legacies, bequests, or conveyances of property under testamentary writings made before the thirtieth day of October, nineteen hundred, by testators who died thereafter and before the commencement of this Act in dispute between the Free Church and the United Free Church, shall be allocated to or apportioned between the Churches in such manner as the Commission deem fair and equitable, having regard to what seems to them to have

been the intention of the testator, and the capacity of the Churches respectively to carry out any special trusts annexed to the legacy; and all proceedings in any court as regards any disputes between the two Churches in respect of such legacies shall be permanently sisted or stayed.

(4) In this section, the expression "property" includes property heritable and movable and all interests therein; and the expression "rights" includes powers, privileges and immunities.

Formula of subscription to the Confession of Faith in the Church of Scotland.

5. The formula of subscription to the Confession of Faith[1] required from ministers and preachers of the Church of Scotland as by law established, and from persons appointed to Chairs of Theology in the Scottish Universities and the Principal of Saint Mary's College, Saint Andrews, respectively, shall be such as may be prescribed by Act of the General Assembly of the said Church

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[1] Since 1901 the Church of Scotland time and again discussed the question of the Formula of Subscription, and, led by Lord Balfour of Burleigh, the Assembly of 1905 put upon record the following, which, having been moved for as a parliamentary paper, was printed and ordered by His Majesty to be presented to both Houses of Parliament:—

EXTRACT FROM THE PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND AS TO SUGGESTED LEGISLATION WITH REGARD TO THE CONFESSION OF FAITH AND FORMULA OF SUBSCRIPTION.

Edinburgh, 26th May, 1905.

Which day the General Assembly of the Church of Scotland being met and constituted.

The General Assembly called for the Report of the Church Interests Committee, which was given in by Lord Balfour of Burleigh, the Convener, who concluded by moving,—*inter alia*,

The General Assembly cordially approve of the course followed by the Committee with reference to the Formula of Subscription

with the consent of the majority of the Presbyteries thereof. The formula at present in use in any case shall be required until a formula in lieu thereof is so prescribed.

Definitions, repeal, and short title.

6.—(1) In this Act the expression "the Free Church" means the association or body of Christians known and designated as the Free Church of Scotland; and the expression "the United Free Church" means the association or body of Christians known and designated as the United Free Church of Scotland, and, unless the context otherwise requires, those expressions respectively include any court, congregation, or college, of either Church, or any member thereof as such, or any person acting on behalf of such Church, congregation or college.

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required from Ministers and Professors of Theology to the Confession of Faith; they express general approval of the proposed Bill printed in the Report, and instruct the Committee, and the Committee on Legislation, to take such steps as they may deem opportune to secure legislation on the lines indicated.

After lengthened discussion the Motion became the unanimous judgment of the General Assembly.

THE FOLLOWING IS A COPY OF THE BILL REFERRED TO IN THE FOREGOING EXTRACT.

A BILL to amend the Law in regard to the Formula of Subscription to the Westminster Confession of Faith required from Ministers and Licentiates of the Church of Scotland.

BE it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and

(2) The Acts mentioned in the Second Schedule to this Act are hereby repealed to the extent specified in the third column of that schedule, both as originally enacted, and as incorporated, ratified, confirmed or approved by any other Act.

(3) This Act may be cited as the Churches (Scotland) Act, 1905.

Commons, in this present Parliament assembled, and by authority of the same as follows:—

Amendment of Act mentioned in the Schedule.

1. The Act mentioned in the Schedule is hereby amended in the manner therein set forth.

Short title and commencement.

2. This Act may be cited as the Church of Scotland Act, 1905, and shall come into force when a new formula shall have been prescribed in the manner set forth in the Schedule.

SCHEDULE.

The Act passed by the Parliament of Scotland held by King William and Queen Mary, at Edinburgh, the 12th day of June, 1693, intituled "An Act for settling the quiet and peace of the Church."

Words Repealed.

Declaring the same to be the Confession of his Faith, and that he owns the doctrine therein contained to be the true doctrine, which he will constantly adhere to, as likewise.

Words substituted therefor, and to be read as part of the Act.

Together with a declaration of his faith in the sum and substance of the doctrine of the Reformed Churches therein contained according to such formula as may from time to time be prescribed by the General Assembly of the said Church, with the consent of the majority of the Presbyteries of the Church, and also a declaration

SCHEDULES.

FIRST SCHEDULE.

Referred to in Section 1 (3) of the Churches Act.

Object.	Funds and Property.
1. Education of Students of the Free Church.	1. College endowments and bursary funds; college buildings.
2. Support of aged and infirm ministers of the Free Church.	2. Aged and Infirm Ministers' Fund.
3. Support of widows and orphans of ministers of the Free Church.	3. Widows and Orphans Fund.
4.—(*a*) Support of ministers of Free Church congregations to which congregational property has been allocated under this Act and of itinerant preachers. (*b*) General purposes of administration and management of Free Church.	4. Sustentation Fund; Home Missions Fund; Highlands and Islands Fund; any moneys which the Commission regard as applicable for these or similar purposes. So far as those funds or moneys are not sufficient, any further amount required for this object shall be provided by such bond or charge as the Commission may direct to be imposed on any land or buildings in Scotland allocated to the United Free Church other than congregational property, colleges, schools, and any land or buildings bequeathed or given for special purposes.

SECOND SCHEDULE.

Referred to in Section 6 (2) of the Churches Act.

Enactments Repealed.

Act.	Title.	Extent of Repeal.
An Act of the Parliament of Scotland, passed in the year one thousand six hundred and ninety-three.	Act for settling the quiet and peace of the Church.	The words "the same to be "the confession of his faith, "and that he owns the "doctrine therein contained "to be the true doctrine "which he will constantly "adhere to, as"
An Act of the Parliament of Scotland, passed in the year one thousand seven hundred and seven.	Act for securing the Protestant religion and Presbyterian Church government.	The words "do and shall "acknowledge and profess "and," and the words "as "the confession of their "faith;"

APPENDICES.

APPENDIX I.

DECLARATORY ACT of the General Assembly of the Free Church, 1892, anent the Confession of Faith.

WHEREAS it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive licence or are admitted to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows:—

That, in holding and teaching, according to the Confession, the divine purpose of grace towards those who are saved, and the execution of that purpose in time, this Church most earnestly proclaims, as standing in the forefront of the revelation of Grace, the love of God, Father, Son, and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of the Son to be a Saviour of the world, in the coming of the Son to offer Himself a propitation for sin, and in the striving of the Holy Spirit with men to bring them to repentance.

That this Church also holds that all who hear the Gospel are warranted and required to believe to the saving of their souls; and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the Gospel call. That this Church does not teach, and does not regard the Confession as teaching, the fore-ordination of men to death irrespective of their own sin.

That it is the duty of those who believe, and one end of their calling by God, to make known the Gospel to all men everywhere

for the obedience of faith. And that while the Gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy, for Christ's sake, and by His Holy Spirit, to those who are beyond the reach of these means, as it may seem good to Him, according to the riches of His grace.

That, in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses a knowledge of God and of duty; that he is responsible for compliance with the moral law and with the Gospel; and that, although unable, without the aid of the Holy Spirit, to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy.

That this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgment.

That while diversity of opinion is recognised in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace.

APPENDIX II.

THE UNITING ACT.

WHEREAS the Synod of the United Presbyterian Church, at its meeting in May, 1896, upon a proposal of the General Assembly of the Free Church of Scotland for closer co-operation of the two Churches in their common work, cordially approved of the proposal, and, further, adopted a resolution in favour of taking steps towards a Union with the Free Church of Scotland, and appointed a Committee, which was reappointed at the meeting of the Synod of 1897, to prosecute that object; and whereas the Free Church Assembly, having, in 1896, appointed a Committee to consider the subject, did, in 1897, reappoint the said Committee, with powers to confer with the Committee of the United Presbyterian Church; and whereas these Committees having met and communicated to one another the existing doctrinal standards, rules, and methods of the two Churches, it appeared that in regard to doctrine, government, discipline, and worship therein set forth, a remarkable and happy agreement obtained between them, as also in particular in the views of the two Churches with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her supreme standard, and that an incorporating Union might harmoniously be accomplished; and whereas Questions and a Formula to be used at ordination and induction, as also arrangements for the support and training of the ministry and for combining the methods

and work of the two Churches, have been agreed upon, and have been considered by the inferior Courts of the two Churches—and in particular :—

Whereas the Synod of the United Presbyterian Church, at its meeting in May, 1899, had before it the report of the Joint-Union Committee, submitting Questions and Formula as these had been revised in the light of suggestions from Presbyteries and Sessions; also proposals relating, first, to the provision for the ministry; second, to the training of the ministry; third, to the Aged and Infirm Ministers' Fund; fourth, to the constitution of the General Assembly; fifth, to rules and forms of procedure; sixth, to administration of missions; seventh, to arrangements for home work; and eighth, to Government grants for colleges and mission schools; and the Synod, having approved of the proposals submitted under the several heads of said report as providing a satisfactory scheme for an incorporating Union of the two Churches, remitted them to Presbyteries and Sessions for final approval, and reappointed its Committee to continue conference with the Free Church Committee on the practical matters still requiring consideration and adjustment, including the Uniting Act;

And in like manner the General Assembly of the Free Church of Scotland, at its meeting in the same month of May, 1899, sent down an overture to Presbyteries reciting the steps previously taken in regard to Questions and Formula, which, having been under consideration of Presbyteries, were adjusted and approved by the Assembly; and further specifying proposals submitted by Joint-Union Committee relating—first, to the provision for the ministry; second, to the training of the ministry; third, to the Aged and Infirm Ministers' Fund; fourth, to the constitution of the General Assembly; fifth, to rules and forms of procedure; sixth, to administration of missions; seventh, to arrangements for home work; eighth, to Government grants for training colleges and schools, and

also proposals for rearrangement of Presbyteries and Synods, which were still subject to adjustment; after all which the overture proceeded:—"Therefore the General Assembly, with consent of a "majority of the Presbyteries, hereby enact and ordain that the "plan of Union set forth in the proposals hereinbefore referred to, "including the rearrangement of Presbyteries and Synods as that "may be approved by next or any subsequent Assembly, is authorised "and accepted by this Church with a view to an incorporating Union "with the United Presbyterian Church as a plan to come into opera-"tion as soon as a Uniting Act shall have been passed by the "General Assembly with consent of a majority of Presbyteries of "the Church, it being understood that the United Church may be "declared to consist of the Free Church of Scotland as existing "previously to the Union, and the United Presbyterian Church as "existing previously to the Union, under such common designation "as may be agreed upon; and that secondary details may be "adjusted as to that Assembly may seem meet;"

And whereas the Synod of the United Presbyterian Church, at its meeting in May, 1900, adopted the proposals which had been remitted in the previous year to Presbyteries and Sessions, and by them finally approved of; and further, having approved of the proposals respecting Presbyteries and Synods, and the other practical matters agreed on as necessary to complete the arrangements for entering into Union with the Free Church of Scotland, and having also approved of the proposed Uniting Act, and of certain express declarations which the Churches have in view in entering into Union, the Synod remitted said Act and declarations for final approval to Presbyteries and Sessions;

And in like manner the General Assembly of the Free Church of Scotland, at its meeting in the same month of May, 1900, approved of the proposals respecting Presbyteries and Synods as finally adjusted, and passed the foresaid overture, with

consent of a majority of Presbyteries, into a standing law; and approved of the said proposed Uniting Act, and also of the foresaid declarations, and remitted the same in the form of an overture to Presbyteries;

And whereas in this month of October the General Assembly of the Free Church of Scotland, with consent of a majority of Presbyteries, and the Synod of the United Presbyterian Church, have now sanctioned the form of a Uniting Act and also adopted the aforesaid declarations, and having now severally passed all Acts necessary for the consummation of the Union on the terms agreed upon, have severally resolved to meet together for that purpose, and are now met accordingly;

Now, therefore, the said General Assembly of the Free Church of Scotland and the Synod of the United Presbyterian Church thus met first of all desire to express their devout thankfulness to the great Head of the Church for the spirit of love and concord which has prevailed during those negotiations for Union; humbly acknowledge their entire dependence on the mercy of God for all the happy results which they hope for in connection with it; and entreat the Divine blessing on the step now to be taken, and on all the congregations and people under their charge;

AND

the General Assembly of the Free Church of Scotland, and the Synod of the United Presbyterian Church, empowered as aforesaid, do hereby in terms and in pursuance of the deliverances of their respective Church Courts, enact and declare that the Free Church of Scotland and the United Presbyterian Church do and shall henceforth constitute one united Church; that the name of the united Church shall be the United Free Church of Scotland, and that its Supreme Court shall be designated the General Assembly of the United Free Church of Scotland.

II. That the General Assembly of the Free Church of Scotland and Synod of the United Presbyterian Church, when they have met for the purpose of consummating the Union, and have adopted the Uniting Act, shall thereafter have the powers of a General Assembly of the United Church, and may do and authorise all things necessary or convenient to be done with a view to the orderly inauguration and conduct of the affairs of the United Church, and in consistency with the terms of Union agreed upon.

APPENDIX III.

ANENT APPOINTMENT OF GENERAL TRUSTEES.

Act VII., October 1900.

Edinburgh, 31st October, 1900.

WHEREAS by various Acts of the General Assembly of the Free Church of Scotland, certain trustees were appointed for the purpose of holding property: And whereas, by Act of the said General Assembly of the Free Church of Scotland, dated 30th October, 1900, the General Assembly, *inter alia*, with the view of facilitating the administration of the enlarged body of Trustees hereinafter appointed, directed and empowered the General Trustees of the Free Church of Scotland, as soon as required after the union was effected, to transfer and convey all property and funds held by them in terms of the Acts of Assembly at the time of the union to the enlarged body of Trustees of the United Free Church of Scotland, whose acceptance should be a full discharge, and it was enacted and declared that they and their successors in office, to be from time to time appointed by the General Assembly of the United Free Church.

Scotland, should be the successors in office of the present General Trustees of the Free Church of Scotland, and it was thereby declared at the same time that the body of General Trustees of the Free Church of Scotland should continue to act as such after the

union for the purpose of receiving and transferring to the Trustees of the United Church any property or funds which might be or which might come into their hands as Trustees of the Free Church.

And whereas, by various Resolutions of the Synod of the United Presbyterian Church, the members of the Finance Committee of that Church were appointed Trustees for the purpose of holding the property and funds of the Church: And whereas, by Act of the Synod of the United Presbyterian Church, dated 30th October, 1900, the Synod, *inter alia*, with the view of facilitating the administration of the said enlarged body of Trustees, directed and empowered the Finance Committee of the United Presbyterian Church as soon as required after the union was effected, to transfer and convey all property and funds held by them at the time of the union to the said enlarged body of Trustees of the United Free Church of Scotland, whose acceptance should be a full discharge: And it was enacted and declared that the said enlarged body of Trustees and their successors in office, to be from time to time appointed by the General Assembly of the United Free Church of Scotland, should be the successors in office of the Finance Committee of the United Presbyterian Church of Scotland: And it was thereby declared at the same time that the Finance Committee of the United Presbyterian Church should continue to act as such after the union for the purpose of receiving and transferring to the Trustees of the United Church any property or funds which might be or which might come into their hands as such Finance Committee or as Trustees of the United Presbyterian Church.

And whereas the union of the Free Church of Scotland and the United Presbyterian Church has now been effected under the name of the United Free Church of Scotland, and it is right and proper that the General Assembly of the United Free Church of Scotland should confirm the said Acts of the Free Church of Scotland and of the Synod of the United Presbyterian Church, dated respectively 30th October, 1900:

Therefore the General Assembly of the United Free Church of Scotland do hereby confirm, ratify, and approve of the said Act of the General Assembly of the Free Church of Scotland, dated 30th October, 1900, and the said Act of the Synod of the United Presbyterian Church, dated 30th October, 1900, and do hereby confirm the appointment of Trustees made by the said respective Acts: and do hereby of new, but without prejudice to the said Acts, nominate and appoint the following (here follow the names); to be General Trustees to hold the property formerly held by the General Trustees of the Free Church of Scotland, and the property held by the Finance Committee of the United Presbyterian Church, as Trustees for that Church now belonging to the United Free Church of Scotland, and all property heritable and movable presently belonging or which may at any time belong to the United Free Church of Scotland; Declaring that the said Trustees and their successors in office, to be from time to time appointed by the said General Assembly, shall hold the said property, heritable and movable, for behoof of the United Free Church of Scotland, or any united body of Christians composed of them and such other body or bodies of Christians as the said United Free Church of Scotland may at any time hereafter associate with themselves under the foresaid name of the United Free Church of Scotland, or under whatever name or designation they may assume; and also to hold such places of worship as may be erected on sites granted on Entailed Estates under the provisions of the Statute 3rd and 4th Vict., cap. 48; and in regard to which it has been provided in the Decree authorising the Conveyance that the Trustees shall be parties nominated by the General Assembly; and also such other places of worship as the parties interested may convey to them; and the General Assembly enact and declare that any three of the General Trustees shall be a quorum for all purposes; and they further declare that it shall be in the power of the General Assembly from time to time to nominate

and appoint new or additional Trustees to act along with or after the death of the Trustees remaining and acting at the time of such nomination and appointment; And the General Assembly further declare that, in the event of any of the said Trustees ceasing to be a member of the United Free Church of Scotland, he shall thereafter cease to be a Trustee: And further that the General Assembly shall have power at any time to remove any of the said Trustees from their office of Trustee. The General Assembly also direct the several Committees to whom money has been or may be left or doted for the purpose of being mortified, and the interest applied to the object of the particular Committees to invest the same not in their own names, but in the names of the General Trustees, and they instruct the General Trustees to lay before the Assembly each year a Statement similar to that yearly presented to the General Assembly of the Free Church of Scotland.

APPENDIX IV.

THE SUMMONS.

VICTORIA, &c.—Whereas it is humbly meant and shewn to us by our lovites (1) the General Assembly of the Association or body of Christians known as the Free Church of Scotland, acting through its commission of Assembly duly appointed by an Act of said General Assembly, of date 2nd November, 1900, and

The Reverend Colin A. Bannatyne, Culter, Moderator;
The Reverend J. K. Cameron, clerk; and
J. Hay Thorburn, deputy-clerk, all of said Assembly; and by
The Reverend Donald Maclean, Moy;
Reverend Finlay Macrae, Knockbain;
Reverend Murdo Macqueen, Kiltearn;
Reverend Norman Campbell, Creich;
Reverend John Noble, Lairg;
Reverend William Mackinnon, Gairloch;
Reverend John Macleod, Glasgow;
A. M'Neilage, publisher, Glasgow;
W. Rounsfell Brown, writer, Glasgow;
David Munro, accountant, Inverness;
Kenneth Stewart, gardener, Inverness;
William MacLennan, farmer, Kilcoy, by Muir of Ord;
Robert Andrew Moody, writer, 163 West George Street, Glasgow;
George MacDonald, merchant, Lairg;
Peter Hunter, joiner, Invercloy, Brodick;

John Macleod, storekeeper, 175 Gallowgate, Glasgow ;

Neil Mackinnon, ironmonger, Oban,

members of the said Assembly and its said commission, and also of the said association called the Free Church of Scotland, as such members and as representing said General Assembly, commissioners of Assembly, and Association, and also as individuals; (2) the said

Reverend Colin A. Bannatyne,

Reverend J. K. Cameron,

J. Hay Thorburn,

A. M'Neilage,

W. Rounsfell Brown, and the

Reverend J. D. M'Culloch, Glasgow (also a member of commission foresaid),

being members of a committee appointed and authorised by the said General Assembly to sue for and on behalf of said General Assembly, as such members and also as individuals,—*Pursuers ;*

AGAINST

(*First*) The Right Honourable John Campbell, Baron Overtoun, of Overtoun ;

William Ferguson of Kinmundy ;

Walter Graham Blackie, Doctor of Philosophy, Glasgow ;

David Matthew Watson, Bullionfield, Dundee ;

Sir William Henderson, Knight, Devanha, Aberdeen ;

James Stevenson, merchant, Glasgow ;

Hugh Brown, merchant, Glasgow ;

John M. M'Candlish, W.S., Edinburgh ;

James Campbell of Tullichewen, Dumbartonshire ;

The Right Honourable Edmund Archibald, Earl of Moray, 14 Atholl Crescent, Edinburgh ;

Charles John Guthrie, Q.C., 15 Royal Circus, Edinburgh ;

John Campbell Lorimer, advocate, 9 Gloucester Place, Edinburgh ;

George Watson, advocate, Sheriff-Substitute of Wigtownshire, Newton-Stewart ;

Sir Thomas Clark, 11 Melville Crescent, Edinburgh ;

Andrew Jameson, Q.C., Moray Place, Edinburgh ;

Francis A. Brown-Douglas, advocate, 21 Moray Place, Edinburgh ;

John Ritchie Miller, ironfounder, Glasgow ;

James Howden, C.A., 8 York Place, Edinburgh ;

Joseph Bell, M.D., surgeon, 2 Melville Crescent, Edinburgh ;

Robert R. Simpson, W.S., 10 Albyn Place, Edinburgh ;

Thomas Binnie, valuator, Glasgow ;

William Stuart Fraser, W.S., 16 Castle Street, Edinburgh ;

James H. Dickson, merchant, Glasgow ; and

Sir John Muir, Bart., of Deanston, Stirlingshire,

being the general trustees, surviving, accepting, and acting under Acts of General Assembly of the Free Church of Scotland, dated 17th May, 1884, 1st June, 1852, 29th May, 1865, 4th June, 1878, 5th June, 1883, and 30th May, 1890, as such general trustees.

(*Second*) The defenders aforesaid (excepting the said James Howden and Joseph Bell, M.D.) ; and also

David M'Cowan, insurance broker, Glasgow ;

Alexander Crum Brown, M.D., D.Sc., Professor of Chemistry in the University of Edinburgh ;

Duncan M'Laren, merchant, Edinburgh ;

Thomas Shaw, LL.B., Q.C., M.P., Edinburgh ;

Reverend James Hay, Montrose ;

James Duff, LL.B., S.S.C., Edinburgh ;

John Smart, S.S.C., Edinburgh ;

Reverend John Tudhope Burton, M.A., Partick ;

James Pringle, C.A., Edinburgh ;

George Wilson Chisholm, confectioner, Coatbridge ;

Robert Walker Wallace, writer to the signet, Edinburgh ;

Reverend James Buchanan, Edinburgh ;

Reverend James Kidd, D.D., Glasgow ;

Rev. Walter Brown, M.A., Edinburgh ;

James Lawson Anderson, assistant secretary of the Commercial Bank of Scotland, Limited, George Street, Edinburgh ; and

James Gray, banker, Dalkeith,

being general trustees of the Free Church of Scotland, alleged to have been appointed by the General Assembly of the Free Church of Scotland on 30th October, 1900, for holding the whole property of the Free Church of Scotland from and after the 31st day of October, 1900, and also general trustees of the association or body of Christians calling themselves the United Free Church of Scotland alleged to have been appointed by Act of a General Assembly of said Church of 31st October, 1900 ; and

(*Third*) The Reverend Robert Rainy, D.D., Edinburgh, Moderator ;

The Reverend Andrew Melville, D.D., Edinburgh ;

Reverend Archibald Henderson, D.D., Crieff ;

Reverend Thomas Kennedy, D.D., and

The Reverend William Blair, D.D., clerks ; and

Robert Russell Simpson, W.S., Edinburgh, depute-clerk,

all to the General Assembly after mentioned of said United Free Church, and the following, viz. :—

Reverend Walter Ross Taylor, Glasgow ;

The said Charles John Guthrie, Q.C., Edinburgh, legal adviser ;

The said John Cowan, W.S., and

William Robson, S.S.C., Edinburgh, law agents ;

A. Ellison Ross, S.S.C., Edinburgh, general treasurer, and
J. T. S. Watson, assistant treasurer;
John Slight, accountant, Edinburgh; and
James Macdonald, W.S., Edinburgh, custodier of titles,
all of the said United Free Church of Scotland, and the following, viz.:—

(Here follow the names of the Members of Assembly.)

being members of the General Assembly of the said association or body of Christians calling themselves the United Free Church of Scotland, assembled at Edinburgh on 31st October, 1900, and being the members of the commission of said General Assembly, who are corresponding members, all members of said association or body of Christians, as such members and as representing the said association, its said General Assembly and commission thereof,—*Defenders;* in terms of the condescendence and pleas in law hereunto annexed:

THEREFORE it OUGHT and SHOULD be FOUND and DECLARED, by decree of the Lords of our Council and Session (IN THE FIRST PLACE) (1) that the whole lands, properties, sums of money, and others which stood vested as at the 30th day of October, 1900, in the defenders the Right Hon. John Campbell, Baron Overtoun, and others (being the defenders enumerated in the *first* place), as general trustees of the Free Church of Scotland hereinbefore specified, were vested in and held by the said defenders as trustees under various trusts for behoof of and in connection with the association or body of Christians known as the Free Church of Scotland, and that no part of the said lands, properties, or funds so vested in or held by them might lawfully be diverted to the use of any other association or body of Christians, or at least of any other association or body of Christians not

professing, adhering to, and maintaining the whole fundamental principles embodied in the constitution of the said Free Church of Scotland, without the consent of the said Free Church of Scotland, or at least without the unanimous assent of the members of a lawfully convened General Assembly of the said Church; (2) that the association or body of Christians calling itself the United Free Church of Scotland is an association or body of Christians associated under a constitution which does not embody, adopt, and provide for maintaining intact the whole principles which are fundamental in the constitution of the said Free Church of Scotland; (3) that the said United Free Church of Scotland has no right, title, or interest in any part of the said lands, property, or funds; (4) that such of the defenders as, having formerly been members of the Free Church of Scotland, have adhered to and associated themselves as members of the said United Free Church, have thereby amitted, lost, and forfeited all right and title to and beneficial interest in the said lands, property, and funds (save and excepting only such vested rights (if any) as they or any of them may be found to have indefeasibly acquired in any of said subjects by the mere fact of having at any time been ministers or members of said Free Church of Scotland); (5) that the said the Right Hon. John Campbell, Baron Overtoun, and others, the defenders *first* enumerated, being the general trustees for the Free Church of Scotland as at 30th October last, or the defenders second enumerated, or such others of the defenders as may now be possessed of or vested in the said lands, property, and funds, and may not lawfully apply the same or any part thereof for behoof of the said association or body of Christians known as the United Free Church of Scotland, or (saving as aforesaid) of any of the defenders who may adhere and associate themselves as members of the same; (6) that the pursuers and those adhering to and lawfully associated with them conform to the constitution of the

Free Church of Scotland are and lawfully represent the said Free Church of Scotland, and are entitled to have the whole of said lands, property, and funds applied according to the terms of the trusts upon which they are respectively held for behoof of themselves and those so adhering to and associated with them, and their successors, as constituting the true and lawful Free Church of Scotland, and that the defenders the said Right Hon. John Campbell, Baron Overtoun, and others, as general trustees foresaid, or the defenders second enumerated, or those of the defenders in whose hands or under whose control the said lands, property, and funds may be for the time being, are bound to hold and apply the same (subject always to the trusts aftermentioned) for behoof of the pursuers and those adhering to and associated with them as aforesaid, and subject to the lawful orders of the General Assembly of the said Free Church of Scotland, or its duly appointed commission for the time being, and in particular that they are bound to denude themselves of the whole of said lands, property, and funds in favour of such parties as may be nominated as general trustees by a General Assembly of the Free Church of Scotland, or its duly appointed commission for the time being, but subject always to the trusts upon which the said lands, property, and funds were respectively held by the said defenders for behoof of the Free Church of Scotland as at 30th October, 1900 ; *or otherwise*, and as alternative to the foregoing conclusions, IN THE SECOND PLACE, it OUGHT and SHOULD at least be FOUND and DECLARED, by decree of our said Lords, that the pursuers and those who may adhere to them have not by declining to adhere to the said association or body of Christians known as the United Free Church of Scotland, and by electing to maintain themselves in separation therefrom as an association or body of Christians under the name, and maintaining the whole standards, constitution, and distinctive principles of the said Free Church of Scotland as heretofore existing, thereby lost or forfeited

any right, title, or interest which they had at or prior to the 30th day of October, 1900, in the said lands, property, and funds, but that they are entitled to the use and enjoyment of the same (subject to the trusts aforesaid), either by themselves or along with such of the defenders as, being formerly members of the Free Church of Scotland, have now associated themselves as members of the said United Free Church of Scotland, or others having right thereto or interest therein, and that in such proportion and upon such conditions as may be determined by our said Lords in the course of the process to follow hereon: AND FURTHER, the said defenders in the first and second place called, OUGHT and SHOULD, by decree foresaid, be INTERDICTED, PROHIBITED, and DISCHARGED from conveying, paying over to, or applying to the uses of the defenders in the *third* place called, or the said association or body of Christians calling itself the United Free Church of Scotland, all or any part of the lands, property, and funds foresaid (except to the extent to which certain of the individual defenders, formerly ministers or members of the Free Church of Scotland, may be found to have vested rights therein as aforesaid); and the whole defenders OUGHT and SHOULD, by decree foresaid, be INTERDICTED, PROHIBITED, and DISCHARGED from molesting or interfering with the said association known as the Free Church of Scotland and the pursuers as representing the same in the lawful use and enjoyment of the said lands, property, and funds; or otherwise and alternatively to the foregoing conclusion, the whole defenders OUGHT and SHOULD be INTERDICTED, PROHIBITED, and DISCHARGED from excluding the said Free Church of Scotland and the pursuers as representing the same from, or molesting them in the use and enjoyment of, said lands, property, and funds to the extent to which they may be found entitled thereto in the course of the process to follow hereon: AND FURTHER, in case it may be necessary, OUR WILL is, and we charge you that, on sight hereof, ye pass and in our name and authority

lawfully, summon, warn, and charge the said defenders personally, or at their dwelling-places if within Scotland, or if furth thereof by delivery of a copy hereof at the office of the Keeper of Edictal Citations, to compear before the Lords of our Council and Session at Edinburgh, or where it may happen them to be for the time, the said defenders, if within Scotland, unless in Orkney or Shetland, or in any other island of Scotland, the seventh day, or if in Orkney or Shetland or such other island, or if furth of Scotland, the fourteenth day next after the date of your citation, in the hour of cause, with continuation of days, to answer at the instance of our lovites the Reverend Colin A. Bannatyne, the minister at Culter, and others hereinbefore enumerated as pursuers, to whose great hurt and prejudice, the following pretended Acts were passed, that is to say, I. *Free Church Acts*—(1) Act sanctioning the passing of the Uniting Act; (2) Act appointing general trustees; (3) Act declaring United Free Church to be successors of the Free Church of Scotland; and (4) Act of Adjournment, all passed by the votes of a majority of those present at the sitting of the meeting of the General Assembly of the Free Church of Scotland of 30th October, 1900; and II. *United Free Church Acts*—(1) Uniting Act; (2) Act appointing general trustees; (3) Act anent Formulæ; and (4) Act anent declarations regarding the Union, all passed by said General Assembly of the United Free Church on 31st October, 1900, whereby the pursuers have good and undoubted right to call for production thereof, to prosecute and follow forth the present conclusions for reduction; that is to say, the said defenders to bring with them and produce before our said Lords the said Acts of the dates and descriptions foresaid, or of whatever other dates, descriptions, and contents the same may be, and to hear and see the same, with all that has followed or may follow thereon, if necessary, REDUCED, RETREATED, CASSED, ANNULLED, DECERNED, and DECLARED, by decree of our said Lords,

to have been from the beginning, to be now and in all time coming null and void, and of no force, strength, or effect in judgment or outwith the same, but that only in so far as the same may have or pretend to have any effect upon the civil rights of the pursuers and defenders respectively in regard to the foresaid lands, property, and funds, or other civil interests of the parties, and the pursuers and REPONED and RESTORED thereagainst *in integrum* to extent foresaid: THEREFORE, and for the reasons to be proponed at discussing hereof, the said several Acts, and all that has followed or may follow on the same, OUGHT and SHOULD, if necessary, be REDUCED, RETREATED, CASSED, ANNULLED, and DECLARED, by decree of our said Lords, to have been from the beginning, to be now and in all time coming null and void, and of no avail, force, strength, or effect in judgment, or outwith the same, but that only to the extent foresaid, and the pursuers REPONED and RESTORED thereagainst *in integrum* so far as aforesaid, with certification to the said defenders that if they fail, our said Lords shall proceed in the said matter, and REDUCE, DECERN, and DECLARE as aforesaid; and lastly, such of the said defenders as may appear to oppose the conclusions hereof OUGHT and SHOULD be DECERNED and ORDAINED, conjunctly and severally, or severaly, or in such other manner as shall seem just in the process to follow hereon, by decree of our said Lords, to make payment to the pursuers of the sum of £100 sterling, or such other sum, more or less, as our said Lords shall modify, as the expenses of the process to follow hereon; conform to the laws and daily practice of Scotland, used and observed in the like cases, as is alleged—Our Will is herefore, &c.

(Summons signeted at Edinburgh, 14th December, 1900.)

DAVID W. MARWICK,
Writer to the Signet.

JAMES SIMPSON, *S.S.C.*

APPENDIX V.

HERITABLE PROPERTY vested in the General Trustees of the Free Church of Scotland at 30th October 1900.

1. The Offices, North Bank Street, Edinburgh.
2. The Assembly Hall, Edinburgh.
3. The New College, Edinburgh, including the Rainy Hall, Wightman's Schools, and other buildings in connection therewith.
4. No. 2 Mound Place—except the first and third flats.
5. The top two flats above the Soldiers' and Sailors' Home, No. 1 Mound Place, Edinburgh.
6. Two buildings in Ramsay Lane.
7. Small piece of vacant ground at Castlehill.
8. Solum of Sempill's Close.
9. The United Free Church College, Glasgow.
10. The United Free Church College, Aberdeen,—with the exception of subjects No. 2 Alford Place, which is vested in the names of the Principal and Professors of the College, and their successors in office.
11. Normal School, Aberdeen, being subjects in Charlotte Street there.
12. John Knox's House, Nos. 43, 45 and 47 High Street, Edinburgh, including Museum and Library.
13. Tenement, No. 5 Milne's Court, Edinburgh.
14. West Port old and new Churches and Hall.
15. No. 7 Bellevue Crescent, Edinburgh (St. Mary's Manse).
16. Inchinnan Church.

17. Bowmore United Free Church, Islay.
18. Bowmore Manse, School, and Dwelling-house.
19. Church of Stennis, Orkney.
20. Mains and Strathmartine Church.
21. Wick Fishermen's Church (sold, but disposition not yet signed).
22. Old Fraserburgh Church.
23. Elie Manse.
24. Estate of Easter Craigfoodie, with Mansion-house, Farm-houses, Form Buildings, Cottages, etc., thereon.
25. Cottages in the village of Dairsie.
26. Parts of the above Estate, leased out on long leases.
27. Estate of Westhaugh, with Farm-house and buildings thereon.
28. Madras Mission Property—
    (1) Part of College Buildings.
    (2) College Church.
    (3) Schools in Town of Madras.
    (4) Property at Chingleput, consisting of Mission-houses, Schools, and School Churches.
    (5) Property at Conjeveram, do. do.
    (6) Property at Sriprumbadur, do. do.
    (7) Property at Walajabad, do. do.
29. Poona Mission Property—
    (1) Compound, containing Church, Mission-house, and Girls' School.
    (2) Native Church.
    (3) Compound and School.
30. Jalna Mission Property, consisting of Mission-house, Compound, School-houses, etc.
31. Keith-Falconer Memorial Church and Dispensary, Aden.
32. Sheikh Othman Mission Property near Aden, consisting of two Mission-houses, School, and Dispensary.
33. Church and Manse on the Island of Aneityum.

APPENDIX VI.

LIST OF MISSION PROPERTIES belonging to the Free Church of Scotland, or in which the Church had an interest at 30th October 1900, other than those vested in General Trustees.

Name of Property.	Vested in Names of
I. Foreign Missions.	
1. Wellesley Square Church, Calcutta, Hall in connection with said Church. Manse, Wellesley Street, Calcutta, in connection with said Church.	Trustees for Bengal Mission of Free Church of Scotland.
2. Calcutta Mission Property— (1) Cornwallis Square Property, consisting of Mission-house, Zenana House, Barracks, Native Church, Pastor's House, Land, etc. (2) Site of Institution.	Trustees for the Bengal Mission of Free Church of Scotland.
3. (3) Site of Houses Nos. 32-6 Beadon Street, consisting of Mission-houses and Girls' Boarding School.	Trustees of the Female Orphanage of Free Church of Scotland.
4. (4) Site of Dr. Duff's Girls' School, ...	The late Dr. Duff.
5. Chinsurah (*a*) Native Church, ...	Not known.
(*b*) Institution and Mission House, ...	Rev. W. M'Culloch.
6. Tribeni Native Chapel, ...	The late Dr. Mackay.

7. Kalna (*a*) Mission-house, etc., ...	The late Mr. Chile. The late Mr. Fyfe.
(*b*) Nadon Ghat—Bungalow, ...	Rev. G. B. Mahar, as agent for Rev. W. M'Culloch.
8. Mahanad Mission-house, Schoolhouse, etc., ...	The late Dr. Duff.
9. Shonatigri Schoolhouse, etc., ...	The late Dr. Duff. The late Mr. Fyfe.
10. Bombay Mission Property—	
(1) Compound, containing three Mission-houses and School,	Local Agents of the Free Church Mission, Bombay.
(2) Compound, containing Ambrolie Native Church and Girls' School,	Local Agents of the Free Church Mission, Bombay.
(3) Compound, containing High School, ...	Title by prescription.
(4) Ground on which new Wilson College is erected,	Held under Grant from Government of Bombay.
(5) Piece of Ground, ...	Title not completed.
11. Nagpur Mission Property—	
I. Subjects at Sitabaldi, consisting of—	
(1) Large Compound, containing Mission-house, Bungalows, Orphanage Schoolhouse, and other Houses,	The late Dr. Duff and his successors in office.
(2) Compound, containing second Mission-house,	The late Dr. Duff and his successors in office.
12. (3) Compound, containing third Mission-house,	Decree of local court and prescription.
(4) A Church, ...	Decree of local court and prescription.
13. II. Property in Nagpur city, consisting of—	
(1) The Institution and Site, ...	Title by prescription.

	Name of Property.	Vested in Names of
	I. Foreign Missions—continued.	
14.	(2) Lower Schoolhouse, ...	Rev. J. G. Cooper, of the Scotch Church Mission. Free Church Mission, Nagpur.
15.	(3) Girls' Schoolhouse and Dwelling-houses, ...	Title by prescription.
16.	(4) Girls' Schoolhouse, ...	Free Church Mission at Nagpur.
17.	(5) Aditwari Schoolhouse, ...	Belongs to local Government, but use allowed.
18.	III. Property at Kampti, consisting of Schoolhouse, House, and small Compound,	Scotch Church Mission. Committee of Foreign Missions of Free Church.
19.	IV. Property at Bandara, consisting of Mission-house, Schoolhouse, Evangelistic Hall, Sanichori School, and Girls' Schoolhouse,	Foreign Missions Committee of the Free Church of Scotland. Rev. D. Whitton. Mr. Runga Rao. Free Church Missions for the Public Good.
20.	V. Wardha, Church, Dispensary, and Hospital, etc., ...	Government Leases: General Trustees of Free Church. Dr. Revie, as Agent for General Trustees of Free Church. Dr. Revie, as Agent for General Trustees of United Free Church.
21.	Santalia Mission Properties—	
	I. At Pachamba, consisting of Land on which Mission house, etc., have been erected,	Rev. A Campbell and his heirs. Government grants of Land.

22.	II. At Chakai, consisting of Land on which Mission-house, Schoolhouse, and House are erected,	Dr. Dyer.
23.	III. At Toondee, consisting of Land on which Mission-house, etc., are erected,	Rev. A. Campbell.
24.	Indapur Mission Property, consisting of Mission School-house, Compound, etc.,	Rev. J. Small, Trustee for the Free Church of Scotland.
25.	Bethel Mission Properties, consisting of Land on which stand a Church, Mission-houses, Schoolhouses, etc., and Sites of three village Churches,,	Local Committee of the Free Church of Scotland, in trust for the good of the Christian community.
26.	Amraoti Mission Property, consisting of Compound, with Schoolhouses, House, etc.,	The late Rev. Sidobi Misal.
27.	Lovedale Institution, with numerous buildings, a Church, and Farm,	Dr. Stewart and other agents, and the survivors.
28.	Burnshill Station—School, Churches, and Manse, ...	Not known
29.	Pirrie Station—School, Churches, and Manse, ...	Not known } In hands of Synod of Kaffraria.
30.	Macfarlan Station—Church and Manse, ...	Not known
31.	Blythswood—Institution, School, and Farm, ...	Title incomplete.
32.	Cunningham Station—Churches and Manse, ...	
33.	Main Station—Churches and Manse, ...	
34.	Duff Station—Churches and Manse, ...	Not known. In hands of Synod of Kaffraria.
35.	Somerville Station—Churches and Manse, ...	
36.	Ross Station—Churches and Manse, ...	
37.	Rainy Station—Churches and Manse, ...	

Name of Property.	Vested in Names of
I. Foreign Missions—continued.	
38. Pietermaritzburg—Manse, Schools and Churches, ...	Not known. In hands of Synod of Kaffraria.
39. Impolweni—Manse, Church and large Farm, ...	Believed to be foreign Missions Committee.
40. Gordon Memorial—Buildings and Farm, ...	Foreign Missions Committee.
41. Futuna—Church and Manse on Island of	Not known.
II. Continental.	
42. Pau—Church, ...	Rev. G. Brown and F. A. Brown Douglas for Free Church of Scotland. Provision for Union with United Presbyterian.
43. Cannes—Church, ...	President and Secretary Continental Committee of Free Church.
44. Nice—Church and Manse, ...	F. A. Brown Douglas and J. Ferguson.
45. Mentone—Church,...	President and Secretary Continental Committee of Free Church.
46. Lausanne—Church, ...	Free Church of Scotland, represented by Rev. A. F Buscarlet.
47. Montreux—Church, ...	Free Church of Scotland, represented by Rev. P. Douglas.
48. Genoa—Church and Manse and Sailors' Rest, ...	Free Church of Scotland, as a Corporate body.

49. Florence, ...	Mrs. MacDougall, as Executrix of Dr. MacDougall, for the Free Church of Scotland.
50. Leghorn—Church and Manse, ...	Kirk session of Presbyterian Church in Leghorn.
51. Naples—Church and Manse, ...	Rev. A. F. Buscarlet, for Free Church of Scotland.
Do. Mackean Bentinct Institute, or School for Girls,	Free Church of Scotland, as a Corporate body.
52. Rome—Church, ...	Free Church of Scotland, as a Corporate body.
53. Lisbon, ...	Managers of the Congregation of the Presbyterian Church.

III. Colonial.

53. Malta—Church and Dr. Wisely's Manse, ...	Moderator and Principal Clerks of the Free Church Assembly, represented by Rev. George Wisely.
Mr. Sim's Manse and Lecture Hall, ...	Alexander Dunlop and others, as individuals.
55. Gibraltar—Church, ...	Rev. John Bonar, Convener of Colonial Committee of Free Church of Scotland, and his heirs and successors in office, on behalf of Committee.
Manse, ...	Held on long Lease by Trustees for Congregation of St. Andrew's Presbyterian Church, Gibraltar.
56. Madeira—Church, ...	Local Trustees for the Presbyterian Church in Funchal.
57. Trinidad—Property at Port of Spain, ...	Local Trustees for Congregation remaining under superintendence of Free Church of Scotland.

Name of Property.	Vested in Names of
III. Colonial—continued.	
58. Bermuda—Church, ...	The Presbyterian Church of Bermuda.
Manse, ...	Local Trustees, for Free Church of Scotland.
Hall, ...	Presbyterian Church in connection with Free Church of Scotland.
House, ...	Congregation at Bermuda in connection with Free Church of Scotland, or with a Free Church in United States.
59. Dunesk—Lands in Australia gifted by Mrs. Smith, Dunesk.	Special Trustees.
IV. Jewish Mission.	
60. Buda-Pesth—Institution, School and Residence, ...	Incorporated on behalf of Scottish Free Edinburgh Congregation.
61. Constantinople—School, Mission-house and Dispensary,	Free Church of Scotland.
62. Tiberius, Palestine—Two Residences, Hospital and School,	Dr. Torrance.
63. Safed, Palestine—House for Doctor, Dispensary and another House, Girls' School, ...	Dr. Torrance.
64. Amsterdam—Church, etc., ...	Free Scottish Church.

APPENDIX VII.

LIST OF PROPERTIES* belonging to the Women's Foreign Mission.

India.—Calcutta—Zenana Mission House, Duff Street, Girls' Boarding School, Duff Street, Dr. Duff's Girls' School, Various Girls' Schools in Bengal Mofussil; Santalia — Girls' Boarding School, Zenana Mission Bungalow; Madras—Girls' Boarding School, Hospital and Medical Mission House, Madras Girls' Day School' Chetty Girls' School, Mint Girls' School; Chingleput—Girls' Boarding School, Girls' Day School; Conjeveram—Girls' Day School; Walajabad—Girls' Day School; Sriperumbudur—Girls' Day School; Bombay—Zenana Mission House, Girls' Boarding School, Ambroli Girls' Day School; Poona—Girls' Boarding School and Outhouses in Mission Compound, Mohammedan Girls' Day School, Beni-Israel Girls' Day School; Nagpur—Zenana Mission House, Zenana Mission Bungalow, Orphanage School House and Dormitory, Talao Girls, Day School, Fort Girls' Day School, Mure Memorial Hospital, with Doctors' and Nurses' Bungalows, Dispensary, and Outhouses, City Dispensary, Home for Homeless Women; Bhusawal—Girls' Day School; Bhandara—Girls' Day School; Jalna—Girls' Boarding School, Kalicurti Girls' Day School.

South Africa. Lovedale—Girls' Institution; Blythswood—Girls' Institution; Impolweni—Girls' Institution, Various Girls' Schools at Out Stations.

Edinburgh.—Training Institute House, 16 Atholl Crescent.

* The properties with one exception are all abroad.

APPENDIX VIII.

ABSTRACT OF THE WHOLE FUNDS belonging to the Free Church at 31st December, 1900.

	Ordinary.	Capital.	Total.	Investments held by General Trustees.	Other Investments, Bank, etc.
1. Sustentation Fund, ...	£20,914	£145,804	£166,718	£138,467	£28,251
2. Aged and Infirm Ministers' Fund, ...	1,967	174,828	176,795	174,579	2,216
3. Home Missions, ...	12,748	22,727	35,475	27,223	8,252
4. Highlands and Islands, ...	*1,440	18,047	16,607	18,047	1,440
5. Foreign Missions, ...	39,130	145,491	184,621	160,320	24,301
6. Women's Foreign Mission, ...	3,004	17,767	20,771	17,767	3,004
7. Colonial Churches, ...	1,004	3,404	4,408	3,404	1,004
8. Continental Fund, ...	*1,025	8,347	7,322	8,347	1,025
9. Jews' Conversion, ...	4,666	34,928	39,594	34,928	4,666
10. Colleges, ...	2,182	280,471	282,653	189,881	92,772
11. Bursaries, ...	1,880	90,763	92,643	36,980	55,663
12. Youth and Education, ...	3,072	2,900	5,972	2,806	3,166
13. Building Funds, ...	4,874	—	4,874	990	3,884
14. Special Trusts, ...	9,393	119,539	128,932	94,539	34,393
15. Congregational Sustentation Funds, .	—	48,157	48,157	48,012	145
Carry forward, ...	£104,834	£1,113,173	£1,215,542	£956,290	£261,717

	Ordinary.	Capital.	Total.	Investments held by General Trustees.	Other Investments, Bank, etc.
Brought forward, ...	£104,834	£1,113,173	£1,215,542	£956,290	£261,717
16. Congregational Endowment Funds, ...	—	36,352	36,352	34,952	1,400
17. Custodier of Titles Account, ...	—	13,783	13,783	—	13,783
18. Educational Commissioners' Schemes, ...	—	22,252	22,252	22,252	—
19. Miscellaneous, ...	525	5,855	6,380	3,855	2,525
20. Reserve Fund of General Trustees, ...	14,464	—	14,464	14,464	—
21. Sums held for behoof of Trusts and Schemes, the Income whereof is not at present available, and Sundry Balances, ...	—	45,947	45,947	41,174	4,773
BALANCES on ORDINARY ACCOUNTS, ...	£117,358				
CAPITAL FUNDS, ...		£1,237,362			
TOTAL, ...	... ...	...	£1,354,720	£1,072,987	£281,733

Whereof:—Investments held by General Trustees, ... £1,072,987
Investments held by other Parties, Bank, etc., ... 281,733

£1,354,720

* *Debit Balance on Ordinary Fund.*

APPENDIX IX.

COLLEGE CAPITAL FUNDS at 31st December, 1900.

		Totals.
1. College Fund—		
Retired Professors' Fund, ...		£21,310
Chalmers Lectureship, ...		5,000
		£26,310
2. New College—		
Ordinary Account, ...	£91,605	
Craigfoodie Estate Accounts, ...	926	
Cunningham Lectureship, ...	3,453	
Dining Hall Capital, ...	4,450	
Donald Bequest, ...	550	
Elocution Class, ...	8,000	
Evangelistic Theology Class, ...	10,000	
Library Endowment, ...	7,300	
	— ——	126,284
3. Glasgow College—		
General Endowment, ...	£55,507	
Natural Science Chair, ...	6,000	
Library Fund, ...	1,664	
Carry forward, ...	£63,171	

		Totals.
Brought forward, ...	£63,171	£152,594
Dinner Fund, ...	4,448	
Tennent's Trust, ...	10,667	
Macgrigor Foundation, ...	719	
Drummond Bequest, ...	101	
Poor Students' Fund, ...	637	
Patterson Bequest, ...	200	
	———	79,943
4. ABERDEEN COLLEGE—		
General Endowments for Salaries, ...	£41,743	
Innes Library Fund, ...	841	
Do. Sick Fund, ...	1,357	
Thomson of Banchory Library and Museum Funds (3), ...	1,593	
Shuttle Lane Mission, ...	280	
Dr. Edmond's Bequest, ...	340	
Students' Dinner Table Fund, ...	1,100	
Clyde Place Casualty (Balance), ...	430	
Donald Bequest, ...	250	
	———	47,934
Total College Capital Funds, ...		£280,471

APPENDIX X.

BURSARY CAPITAL FUNDS, October, 1900.

		Total.
1. College Fund—		
William Gibson, 1898-99,	£360	
Dr. Whyte's Prize, 1897-98,	312	
		£672
2. Special—		
Blyth, 1891-92,	£600	
Drummond-Drumearn, 1891-92,	1,500	
Grammar School,	350	
M'Coll, 1891-92,	300	
M'Intosh M'Kay, 1891-92,	400	
M'Kay, 1882-83,	800	
M'Leod, 1891-92	300	
Martin, 1891-92,	500	
Masson, 1886-87,	1,800	
Milroy, 1889-91,	1,000	
George Wilson's Trust, 1881-82,	400	
		7,950
3. New College—		
General,	£15,398	
Boyack Students' Fund,	320	
Carry forward,	£15,718	

		Total.
Brought forward, ...	£15,718	£8,622
Chalmers Book Bursaries, ...	1,000	
Duncan, ...	3,200	
Miss Goodsman, 1893-94, ...	2,000	
Macfie, ...	175	
Smith, ...	4,840	
Cunningham Fellowship, 1861-62, ...	5,000	
		31,933
4. GLASGOW COLLEGE (Estimated Values of Investments)—		
Clark, 1859, ...	£9,000	
Ewing, 1859, ...	760	
Mackay, 1862, ...	645	
Stevenson (First) 1866, ...	1,760	
Duncan Thomson, 1867, ...	4,020	
Stevenson (Second), 1868, ...	1,562	
Graham, 1871	1,467	
Joshua Paterson (2) 1871, ...	5,211	
Freeland, ...	1,588	
Macarthur, 1880, ...	1,010	
Hugh Miller, 1880, ...	850	
Mitchell, ...	454	
		28,327
Carry forward, ...		£68,882

		Total.
Brought forward, ...		£68,882
5. ABERDEEN COLLEGE (Estimated Value of Investments)—		
Sivewright, 1853, ...	£583	
Foote, 1854, ...	598	
Innes, 1854, ...	1,722	
Smith, 1855, ...	300	
Munro, 1860, ...	600	
Thomson, 1867, ...	4,248	
Thomson, 1868, ...	1,799	
Fraser, 1870, ...	762	
Spark, 1870, ...	574	
Lumsden & Sachs, 1876-7, ...	573	
Cormack, A, 1879, ...	1,000	
Cormack, W., 1880, ...	431	
Walker, 1882, ...	5,661	
Lumsden & Sachs, 1882, ...	2,214	
Sheriff, 1897, ...	500	
Accumulations Capitalised, ...	316	
		21,881
		£90,763

APPENDIX XI.

SPECIAL TRUSTS CAPITAL FUNDS.

Name of Funds.	Amount.	Purpose.
Sir David Baxter's Bequest, ...	£22,500	Interest for Foreign Colonies, Benevolent Schemes and Home.
Miss Campbell's Bequest, ...	72	Interest to Home, Colonies, Jews, and India (Foreign).
Chalmers Endowments, ...	5,650	Poor Churches in Glasgow.
Dalhousie Bequest, ...	18,000	Interest to Ministers of Lochlee, Monikie, Arbirlot, and Carmyllie.
Dalzell's Bequest, ...	2,250	Behoof of Ministry in Dumfries, and to Sabbath Schools there.
Drummond's Bequest, ...	500	Various Missionary Schemes of Church.
Ellsridgehill Congregation, ...	100	Interest to Home and Foreign Missions.
Miss Flynn's Trust (in addition to Estate of Westhaugh), ...	1,600	Surplus Revenue to Sustentation Supplementary Fund.
Duchess of Gordon's Bequest, ...	1,000	Interest for behoof of Minister of Huntly.
Dr. Gunning's Trust, ...	6,000	Interest to Continental ($\frac{5}{6}$) and New College ($\frac{1}{6}$).
Longforgan Library Endowment, ...	100	
Mr. John Low's Estate, ...	4,622	Interest to Sustentation and College (for Bursary).
Mr. Archibald M'Donald's Trust, ...	662	Foreign Missions till 1908, afterwards power to alter to Highland Missions.
Mr. Joseph M'Donald's Fund, ...	25,000	Private Trust.
Carry forward, ...	£88,056	

Brought forward, ...	£88,056	
Mr. William Macfie's Gift, ...	7,363	Sustentation, Supplementary, New College and Appin Congregation.
George Ross Mackenzie Memorial, ...	9,000	Behoof of Congregations of Kingussie, Alvie, and Laggan.
Miss Mure's Bequest for Mission Labourers,	1,000	Foreign, Colonial, and Continental Missions.
Mr. T. K. Paterson's Bequest for Glenlivet Mission, ...	120	
Mr. T. K. Paterson's Trust, ...	274	
Mrs. Peat's Trust, ...	4,000	Endowment of a Territorial Church in Edinburgh.
Mr. Smieton's Trust, ...	2,426	Grants to Ministers.
Spark's Bequest, ...	3,000	Endowment of Churches of Tarland, Glenbucket, Nether Banchory, Lumphanan, Durris, Alford and Kinnettles.
Torrance's Donation, ...	1,000	Private Fund.
Mrs. Trail's Bequest, ...	200	Interest to Presbyterial Libraries of Cullen and Portsoy.
Mr. J. Watt's Bequest, ...	450	Interest to Banff Congregation.
Mrs. Willox's Trust	550	To provide Annuities, Aged and Infirm, Foreign, Home, Education, and Highland Funds.
Miss Agnes Wilson's Bequest, ...	100	Interest to Colonies, Home, Education, Foreign, and Jews.
Rev. J. Wilson's Trust, ...	1,000	Interest to Sustentation Fund of Abernyte, and another Congregation to be named by Sustentation Committee.
Mrs. Dr. Wright's Bequest, ...	1,000	Maintenance of unmarried daughters of the Free Church.
Total, ...	£119,539	

APPENDIX XII.

SUMS held by General Trustees for Sustentation or other Funds of the undernoted Congregations (sums held locally are not included).

*Aboyne,	£795	0	0
Acharacle,	1,200	0	0
Amulree,	510	0	0
Appin,	1,000	0	0
Ardchattan,	500	0	0
Ardnamurchan,	500	0	0
Arisaig,	1,224	0	0
Balquhidder,	700	0	0
Barra,	750	0	0
†Benbecula,	1,000	0	0
‡Bernera,	1,000	0	0
Borgue,	700	0	0
Bowmore,	600	0	0
Boyndie	100	0	0
Carnbee,	300	0	0
Clackmannan, Mayfield,	500	0	0
Cockburnspath,	250	0	0
Contin,	2,700	0	0
Carry forward,	£14,329	0	0

* £45 of this sum held otherwise.
† £50 ,, ,, ,,
‡ £50 ,, ,, ,,

Brought forward, ...	£14,329	0	0
Croick, ...	1,036	2	6
Crosshill, ...	100	0	0
Denholm, ...	450	0	0
Dirleton, ...	110	0	0
Dunbar, Abbey, ...	650	0	0
Durness, ...	50	0	0
Edinburgh, St. Andrew's, ...	500	0	0
Ellsridgehill, ...	200	0	0
Eribol, ...	500	0	0
Eyemouth, St. John's, ...	500	0	0
Fetlar, ...	450	0	0
Glasgow, College, ...	25	0	0
Do. St. David's, ...	1,000	0	0
Greenock, Middle, ...	1,000	0	0
Do. North, ...	500	0	0
Inverkip, ...	1,000	0	0
Jura and Colonsay, ...	1,000	0	0
Kilberry and South Knapdale, ...	864	10	6
Kilmartin, ...	1,000	0	0
Kilmuir, Skye, ...	500	0	0
Kilninian, ...	1,000	0	0
Kingarth, ...	2,000	0	0
Kinlochewe, ...	1,260	13	2
Kirkpatrick-Durham, ...	20	0	0
Lethendy, ...	300	0	0
Livingston, ...	500	0	0
Makerstoun, ...	1,500	0	0
Memus, ...	44	17	3
Monifieth, ...	1,800	0	0
Carry forward, ...	£34,190	3	5

Brought forward, ...	£34,190	3	5
Mortlach, ...	20	0	0
Morven, ...	1,000	0	0
Newburgh, East (Abdie, etc.), ...	450	0	0
New Luce, ...	130	0	0
North Berwick, Blackadder, ...	140	0	0
Panbride, ...	100	0	0
Portnahaven, ...	1,000	0	0
Raasay, ...	1,500	0	0
Ratho and Kirknewton, ...	500	0	0
Ross and Brolas, ...	1,271	14	4
Rothesay, Free Parish, ...	600	0	0
St. Kilda, ...	600	0	0
Shieldaig, ...	220	0	0
South Uist, ...	1,500	0	0
Strath, ...	500	0	0
Strathglass, ...	500	0	0
Tain, ...	480	0	0
Tealing, ...	500	0	0
Tiree, ...	1,000	0	0
Torosay, ...	310	0	0
Tullibody, ...	600	0	0
Whithorn, St. Ninians, ...	675	0	0
Wigtown, ...	200	0	0
Total, ...	£47,986	17	9

APPENDIX XIII.

CONGREGATIONAL FUNDS, ETC., of the undernoted Congregations held by General Trustees.

*Aberchirder, New Marnoch,	£1,438	0	0
Appin,	200	0	0
Arbirlot,	100	0	0
Banff, High,	300	0	0
Beith, Hamilfield,	800	0	0
Boyndie,	100	0	0
Bridge-of-Weir, Freeland,	500	0	0
Buckie, South,	600	0	0
Corsock,	100	0	0
Crathie,	300	0	0
Cromarty,	730	0	0
Culross,	1,500	0	0
Dornoch,	2,842	0	0
Doune,	500	0	0
Dundee, Baxter Park,	300	0	0
Dunipace,	2,700	0	0
Duns, Boston,	1,188	0	0
Durrisdeer,	231	0	0
Edinburgh, Chalmers Territorial,	2,300	0	0
Elgin, High,	100	0	0
Errol, Grierson Memorial,	1,000	0	0
Carry forward,	£17,829	0	0

* £1,400 held otherwise.

Brought forward, ...	£17,829	0	0
Eyemouth, St. John's, ...	500	0	0
Gatehouse, Girthon, ...	1,325	0	0
Glasgow, Augustine, ...	1,200	0	0
Keith, North, ...	400	0	0
Kirkliston, ...	1,250	0	0
Kirkpatrick-Durham, ...	71	4	4
Lairg, ...	300	0	0
Langton, ...	1,087	2	4
Leith, Elder Memorial, ...	2,700	0	0
Logiepert, ...	500	0	0
Lumphanan, ...	675	0	0
Monifieth, ...	1,570	10	0
Mortlach, ...	446	0	0
Portsoy, West, ...	127	0	0
Ratho and Kirknewton, ...	500	0	0
Roseneath, ...	1,000	0	0
Scone, Abbey, ...	1,100	0	0
Slamannan, ...	960	8	3
Strathblane, ...	25	0	0
Swinton, ...	500	0	0
Thurso, West, ...	200	0	0
Tongland, ...	1,732	3	4
Torryburn, ...	103	5	2
Urray, ...	250	0	0
	£36,351	13	5

APPENDIX XIV.

WHOLE FUNDS vested in the General Trustees of the United Free Church of Scotland, as at 31st December, 1900.

I.—Heritable Bonds.

(*a*) *For General Investment Account.*

How Invested.	Amounts.		
Bond over Estates in Inverness-shire and Argyllshire,	£8,500	0	0
Bond over Estate in Caithness-shire,	20,000	0	0
Do. do.	4,099	11	7
Bond over Estate in Aberdeenshire,	7,000	0	0
Bond over Estate in Caithness-shire,	32,000	0	0
Bond over Estate in Fifeshire,	18,000	0	0
Bond over Estate in Perthshire,	10,000	0	0
Bond over Estate in Roxburghshire,	9,000	0	0
Do. do.	1,000	0	0
Bond over Estates in Fifeshire, Perthshire, and Forfarshire,	24,700	0	0
Bond over Estate in Ayrshire,	10,000	0	0
Bond over Estate in Haddingtonshire,	3,700	0	0
Bond over Estate in Perthshire,	15,000	0	0
Bond over Estate in Caithness-shire,	16,500	0	0
Carry forward,	£179,499	11	7

I.—HERITABLE BONDS.—Continued.

How Invested.	Amounts.
Brought forward, ...	£179,499 11 7
Bond over Estate in Ayrshire, ...	8,000 0 0
Bond over Estate in Kirkcudbrightshire, ...	80 0 1
Bond over Estate in Dumbartonshire, ...	20,000 0 0
Bond over Estate in Lanarkshire, ...	20,000 0 0
Bond over Estate in Ross-shire, ...	2,637 5 11
Bond over Estate in Lanarkshire, ...	8,000 0 0
Bond over Estate in Ross and Cromarty, ...	2,000 0 0
Bond over Heritable Property in Edinburgh, ...	9,000 0 0
Bond over Estate in Perthshire, ...	3,600 0 0
Bond over Estate in Argyllshire, ...	1,500 0 0
Bond over Estate in Kirkcudbrightshire, ...	17,000 0 0
Bond over Estate in Inverness-shire, ...	35,000 0 0
Bond over Estate in Argyllshire, ...	9,500 0 0
Bond over Estate in Kirkcudbrightshire, ...	9,395 18 3
Bond over Heritable Property in Edinburgh, ...	6,000 0 0
Bond over Estate in Inverness-shire, ...	10,500 0 0
Bond over Estate in Elgin and Nairn, ...	4,719 16 0
Bond over Estate in Fifeshire, ...	5,000 0 0
Carry forward, ...	£351,432 11 10

1.—HERITABLE BONDS.—Continued.

How Invested.	Amounts.
Brought forward, ...	£351,432 11 10
Bond over Estate in Dumbartonshire, ...	5,000 0 0
Bond over Estates in the Counties of Edinburgh and Elgin, ...	1,000 0 0
Bond over Estates in Counties of Edinburgh and Elgin, ...	7,250 0 0
Bond over Estate in Perthshire, ...	8,861 18 8
Bond over Estate in Ross-shire, ...	30,000 0 0
Bond over Estate in Perthshire, ...	937 10 0
Bond over Estates in Counties of Aberdeen, Banff, Inverness, Elgin, and Berwick,	1,000 0 0
Bond over Estates in Inverness-shire and Argyllshire, ...	8,000 0 0
Bond over Heritable Property in Edinburgh, ...	1,100 0 0
Do. do.	5,000 0 0
Bond over Estates in Inverness-shire and Argyllshire, ...	1,000 0 0
Bond over Estate in Inverness-shire, ...	246,000 0 0
Bond over Estate in Aberdeenshire and Banffshire, ...	6,000 0 0
Bond over Estate in Perthshire, ...	26,500 0 0
Bond over Heritable Property in Aberdeen, ...	1,000 0 0
Bond over Estate in County of Elgin, ...	2,500 0 0
Bond over Estate in Dumbartonshire, ...	15,000 0 0
Bond over Estate in Counties of Berwick, Roxburgh, and Selkirk, ...	20,000 0 0
Carry forward, ...	£737,582 0 6

I.—HERITABLE BONDS.—Continued.

How Invested.	Amounts.
Brought forward, ...	£737,582 0 6
Bond over Estate in Counties of Berwick, Roxburgh, and Haddington, ...	9,000 0 0
Bond over Estate in Counties of Berwick, Roxburgh, and Selkirk, ...	8,231 0 2
Bond over Heritable Property in Edinburgh, ...	1,000 0 0
Bond over Estate in Kincardineshire, ...	4,500 0 0
Bond over Estate in Ross-shire, ...	30,000 0 0
Bond over Heritable Property in Edinburgh, ...	50,000 0 0
Bond over Heritable Property in Edinburgh, ...	1,000 0 0
Bond over Heritable Property in Edinburgh, ...	2,655 0 0
Bond over Heritable Property in Edinburgh, ...	18,000 0 0
Bond over Heritable Property in Edinburgh, ...	7,000 0 0
Bond over Heritable Property in Edinburgh, ...	17,000 0 0
Bond over Estate in Caithness-shire, ...	5,500 0 0
Bond over Estate in Argyllshire, ...	4,300 0 0
Bond over Heritable Property in Glasgow, ...	5,000 0 0
Bond over Heritable Property in Edinburgh, ...	13,000 0 0
Bond over Estate in Fifeshire, ...	15,000 0 0
Bond over Estate in Forfarshire, ...	27,000 0 0
	£955,768 0 8

1.—HERITABLE BONDS.—Continued.

(*b*) *Special Objects.*

Objects for which Appropriated.	How Invested.	Amounts.
Culross Congregation, ...	Bond over Estate in Argyllshire, ...	£1,500 0 0
Glasgow College Endowment, ...	Bond over Heritable Property in Glasgow,	2,000 0 0
Do. do. ...	Do. do.,	6,000 0 0
Do. do. ...	Do. do.,	1,400 0 0
New College Dining Hall, ...	Bond over Heritable Property in Edinburgh,	1,550 0 0
Glasgow College Endowment, ...	Bond over Heritable Property in Glasgow,	900 0 0
Do. do. ...	Do. do.,	900 0 0
Do. do. ...	Do. do.,	1,500 0 0
		£15,750 0 0

II.—FEU-DUTIES, ETC.

(a) *For General Investment Account.*

How Invested.	Amounts.
Feu-duties, Glasgow (Queen's Drive),...	£1,882 19 2
Do. (Milton),...	11,284 12 6
Ground-annuals, Edinburgh (Greenbank), ...	616 14 7
Do. do. (Queensferry Street), ...	650 11 1
	£14,434 17 4

II.—FEU-DUTIES, ETC.—Continued.

(*b*) *Special Objects.*

Objects for which Appropriated.	How Invested.	Amounts.
New College Bursary Fund, ...	Feu-duties, Edinburgh, ...	£600 0 0
Aberdeen College Bursaries, ...	Feu-duties, Aberdeen, ...	500 0 0
Glasgow College Endowment, ...	Ground-annuals, Glasgow (Lynedoch Ter.),	813 12 6
Do. do. ...	Do. (Belmont Cres.),	3,774 7 8
Do. do. ...	Do. Barrowfield, Glasgow, ...	3,278 7 6
Aged and Infirm Ministers' Fund, ...	Do. St. Mark's Ch., do. ...	1,000 0 0
Rural Missions in India and Africa, ...	Do. Glasgow, ...	12,000 0 0
Glasgow College Endowment, ...	Do. do. (Overnewton),...	2,184 2 2
Do. do. ...	Do. Langside, ...	3,013 19 8
Foreign Missions, ...	Ground-annuals, Edinburgh, ...	262 10 0
Glasgow College Fund, ...	Feu-duties, Glasgow (Milton), ...	2,831 5 10
Sustentation Fund, ...	Ground-annual, Dunedin St., Edinburgh,...	470 0 0
Glasgow College Endowment, ...	Feu-duties, Glasgow (Hutchesontown), ...	1,263 10 3
Principal of Glasgow College, ...	Do. (do.), ...	1,000 0 0
Glasgow College Endowment, ...	Do. (Govan Street), ...	443 12 11
Do. do. ...	Ground-annuals, Glasgow (Caledonia Rd.),	492 16 10
Do. do. ...	Do. (Langlands Rd.),	1,148 5 8
		£35,076 11 0

III.—DEBENTURES, ETC., OF PUBLIC COMPANIES APPROPRIATED TO SPECIAL OBJECTS.

Objects for which Appropriated.	How Invested.	Amounts.
Home Missions, ...	Glasgow Water Company Annuity of £20 8s.,	£136 0 0
Foreign Missions, ...		204 0 0
Errol Congregation, ...	Loan to Dundee Police Commissioners, ...	1,000 0 0
Scone Endowment, ...	Credit Foncier Bond, ...	500 0 0
The George Ross Mackenzie Memorial Fund for Kingussie, Alvie, and Rothiemurchus, and Laggan Endowments, etc., ...	12 5 per cent. Gold Bonds of $1,000 each of the East Tennessee, Virginia, and Georgia Railway Company, due 1st November, 1956, ...	2,400 0 0
Do.	5 Fifty year First Consolidated Mortgage 5 per cent. Gold Bonds of $1,000 each of the Chesapeake and Ohio Railway Company, due 1st May, 1939, ...	1,000 0 0
Do.	5 First Consolidated Mortgage 5 per cent. Gold Bonds of $1,000 each of the Minneapolis and St. Louis Railroad Company, due 1st November, 1934, ...	1,000 0 0
Do.	2 of $10,000 each and 3 of $1,000 each General Mortgage Certificates of 100 year 5 per cent. Gold Bonds of the Central Railroad of New Jersey, due 1st July, 1987, ...	4,600 0 0
		£10,840 0 0

IV.—STOCKS, SHARES, ETC., APPROPRIATED TO SPECIAL OBJECTS.

Objects for which Appropriated.	How Invested.	Amount.
New College Cunningham Lectureship, ...	4 per cent. Consolidated Guaranteed Stock of Caledonian Railway Company, ...	£3,296 0 0
Mr. Smieton's Trust, ...	4 per cent. Consolidated Guaranteed Stock of Caledonian Railway Company, ...	1,938 0 0
Do.	£300 Consolidated Preference No. 1 Stock of North British Railway Company, ...	300 0 0
Do.	£165 3 per cent. Debenture Stock of North British Railway Company, ...	110 0 0
Augustine Church, Glasgow, ...	£1,600 3 per cent. Consolidated Lien Stock of North British Railway Company, ...	1,200 0 0
Foreign Missions, ...	10 Shares of Arbroath and Forfar Railway Company, ...	367 10 0
Longforgan Library, ...	4 per cent. Debenture Stock of Caledonian Railway Company, ...	100 0 0
Girthon Schools, ...	4 per cent. Debenture Stock of Great Eastern Railway Company, ...	623 0 0
Glasgow College Endowment, ...	£2,900 Consolidated Lien Stock of North British Railway Company, ...	2,826 15 0
Do. do. ...	£750 3 per cent. Debenture Stock of North British Railway Company, ...	606 5 0
Carry forward, ...		£11,367 10 0

IV.—STOCKS, SHARES, ETC., APPROPRIATED TO SPECIAL OBJECTS.—Continued.

Objects for which Appropriated.	How Invested.	Amount.
Brought forward, ...	... ...	£11,367 10 0
Glasgow College Supplementary Endowment, ...	4 per cent. Preference Stock 1887 of the Caledonian Railway Company, ...	40 0 0
Bursaries, Glasgow College, ...	Consolidated Lien Stock of North British Railway Company, ...	1,100 0 0
Dornoch Congregation, ...	Guaranteed Stock (Annuity) No. 2 of Caledonian Railway Company, ...	2,842 0 0
New College Bursary Fund, ...	£2,053 6s. 8d. 3 per cent. Consolidated Lien Stock of North British Railway Company	1,540 0 0
Do. ..	Consolidated Preference Stock No. 1 of North British Railway Company, ...	562 10 0
Aboyne Congregation Sustentation Fund, ...	£750 Great North of Scotland Railway 4 per cent. Lien Stock and £187 10s. Deferred Ordinary Stock No. 2 of Great North of Scotland Railway Company, ...	750 0 0
Sustentation Capital Fund, ...	8 Original Shares of Arbroath and Forfar Railway Company, ...	360 0 0
Do.	37 additional do. do.	832 10 0
Do.	26 Liquidation do. do.	292 10 0
Do.	29 new additional do. do.	261 0 0
Carry forward, ...	... ...	£19,948 0 0

IV.—STOCKS, SHARES, ETC., APPROPRIATED TO SPECIAL OBJECTS.—Continued.

Objects for which Appropriated.	How Invested.	Amount.
Brought forward, ...	... ...	£19,948 0 0
College Chalmers Lectureship, ...	Greenock Harbour A. Debenture Stock, ...	5,000 0 0
Scone Endowment, ...	Consolidated Preference Stock No. 2 of North British Railway Company, ...	250 0 0
College, Retired Professors, ...	£600 Caledonian Railway Company 4 per cent. Debenture Stock, ...	777 0 0
Do.	£2,700 Consolidated 4 per cent. Guaranteed Stock of L. & N.W. Railway Company,	3,476 0 0
Buckie Congregation, ...	North British Preference Stock No. 1, ...	300 0 0
Do.	Caledonian Preference Stock No. 1, ...	200 0 0
Foreign Missions, ...	£1,466 13s. 4d. 3 per cent. Consolidated Lien Stock of North British Railway Company,	1,100 0 0
Aged and Infirm Ministers' Fund,	Annuity of Edinburgh and District Water Trustees for £12, ...	426 0 0
Croick Congregation Sustentation Fund, ...	£170 Highland Railway Company 4 per cent. Debenture Stock, ...	223 2 6
Buckie Congregation, ...	£100 Consolidated Preference Stock No. 1 of Caledonian Railway Company, ...	100 0 0
The Women's Jewish Missionary Association, ...	£500 3 per cent. Debenture Stock of North British Railway Company, ...	500 0 0
Carry forward, ...	... ...	£32,300 2 6

IV.—STOCKS, SHARES, ETC., APPROPRIATED TO SPECIAL OBJECTS.—Continued.

Objects for which Appropriated.	How Invested.	Amount.
Brought forward, ...	... ...	£32,300 2 6
Thurso West Congregation, ...	£200 Consolidated Preference Stock No. 2 of Caledonian Railway Company, ...	200 0 0
New College Dining Hall, ...	£1,000 Consolidated Preference Stock No. 2 of North British Railway Company, ...	1,000 0 0
Foreign Missions, ...	Rs. 3,700 Indian Government 3½ per cent. Loan of 1842-43, ...	218 6 0
Aged and Infirm Ministers' Fund,	Highland Railway 4 per cent. Debenture Stock, ...	375 0 0
Foreign Missions, ...	Do. do. do.	375 0 0
Jewish Conversion, ...	Do. do. do.	375 0 0
		£34,843 8 6

Note.—The amounts stated are what appear in the Accounts, but in many cases do not represent the full market value of the investment.

V.—SUMS IN PERSONAL BOND APPROPRIATED TO SPECIAL OBJECTS.

Objects for which Appropriated.	How Invested.	Amounts.
Special Purpose, ...	Bond by Dr. Gunning, ...	£1,000 0 0
Do.	Do. do.	2,500 0 0
Do.	Do. do.	2,500 0 0
Mr. T. K. Paterson's Trust, ...	Lent to Deacons' Court of Gorgie Free Church,	150 0 0
Do. do.	Do. do. Kelty do.	120 0 0
		£6,270 0 0

VI.—SUM IN BANK APPROPRIATED TO SPECIAL OBJECT.

	Amount.
Sum in Deposit Receipt for Mr. T. K. Paterson's Trust, ...	£4 3 2

ABSTRACT OF WHOLE FUNDS, &c.

	Held for General Investment Account.	Appropriated to Special Objects.	Total sum invested in the names of the General Trustees at 31st December, 1900.
I. Heritable Bonds, ...	£955,768 0 8	£15,750 0 0	£971,518 0 8
II. Feu Duties, Ground Annuals, etc., ...	14,434 17 4	35,076 11 0	49,511 8 4
III. Debentures of Public Companies, etc., ...	...	10,840 0 0	10,840 0 0
IV. Stocks, Shares, etc., ...	...	34,843 8 6	34,843 8 6
V. Sums in Personal Bond, ...	...	6,270 0 0	6,270 0 0
VI. Sum in Bank, ...	...	4 3 2	4 3 2
	£970,202 18 0	£102,784 2 8	£1,072,987 0 8

APPENDIX XV.

MISCELLANEOUS CAPITAL FUNDS.

Praise Committee, ...	£2,000
Publications Committee, Reserve Fund, ...	500
Efficiency Act Fund, 1894-1898, ...	3,305
Sabbath Observance Committee, ...	50
TOTAL, ...	£5,855

APPENDIX XVI.

STATE showing combined Periodical Growth of the Principal Capital Funds.

	Sustentation.	Aged and Infirm.	Home Missions.	Highlands and Islands.	Foreign Missions.	Women's Foreign Mission.	Jews.	Colleges.	Total Growth in each Period.	Totals.
	£	£	£	£	£	£	£	£	£	£
1843 to 1853, ...	...	6,680	...	...	3,301	...	...	5,018	14,999	14,999
1854 to 1863, ...	13,817	34,300	2,000	...	1,000	...	...	61,023	112,140	127,139
1864 to 1873, ...	20,761	29,400	900	900	8,704	...	...	58,595	119,260	246,399
1874 to 1883, ...	77,571	33,450	5,436	14,900	49,088	5,775	9,000	63,640	258,860	505,259
1884 to 1893, ...	52,797	72,539	19,328	717	82,899	9,184	20,442	66,784	324,690	829,949
1894 to 1900, ...	20,289	25,983	25,229	1,472	12,950	2,808	5,486	28,055	122,272	952,221
Totals from 1843 to 1900,	£185,235	£202,352	£52,893	£17,989	£157,942	£17,767	£34,928	£283,115		

Total Contributions to these Funds from 1843 to 1900, £824,344

APPENDIX XVII.

FUNDS AND PROPERTIES held by parties other than the General Trustees.

Aboyne Congregation (anonymous), ...	£45	0	0
Nath. Stevenson's Bequest, ...	166	13	4
Miss Barclay's Trust, ...	9,474	16	3
D. A. Campbell's Trust, ...	200	0	0
Sir William Collins' Gifts, ...	6,000	0	0
Cunningham Fellowships, ...	5,000	0	0
Davidson Bursaries, ...	7,466	0	0
James Ewing's Trust, ...	5,000	0	0
Indian Village Evangelization (anonymous), ...	347	0	0
Fairrie's Bursaries, ...	3,500	0	0
Mrs. Davidson's Trust (annuity of £12 for Forgue).			
Henderson of Park's Trust (£70 annually from the estate of Park, with church and manse to Inchinnan.			
Thomas Rattray's Trust, ...	—		
Grant Memorial Fund, ...	770	0	0
James Hamilton's Trust, ...	11,144	3	3
Miss Hunter's First and Second Trusts, ...	26,898	0	2
James Muter's Trust, ...	1,000	0	0
Miller Scholarships, estate of Rowhead, which cost	5,000	0	0
Macfie Buildings Fund, ...	5,599	0	0

John Macfie Bursary, ...	£175	0	0
A. E. Macknight's Trust, ...	17,000	0	0
Mrs. Mackay's Trust, ...	11,545	2	11
A. M'Vicar's Trust, ...	500	0	0
David Nicoll's Trust (three-fourths of the estate of Percy Baldinny).			
Mrs. Pirrie's Trust (rents of houses in St. Ninians, etc.,)			
Praise Committee, ...	1,000	0	0
Steele Normal School Bursary, ...	300	0	0
Stronach Trust, ...	1,400	0	0
Tweedie Bursary, ...	450	0	0
Miss Walker's Trust, ...	906	2	6
Binny Webster Bursaries, ...	5,000	0	0
William Whyte's Trust, ...	4,000	0	0
Women's Foreign Mission, ...	200	0	0
Cray Endowment, ...	1,000	0	0
Mr. and Mrs. Dow's Trust (residue of certain rents, etc., estimated at £245 per annum).			

APPENDIX XVIII.

SPECIAL TRUSTS for behoof of the Sustentation or other Funds of the undernoted Congregations—

Abdie and Newburgh, ...	£450	0	0
Aboyne, ...	750	0	0
Acharacle, ...	1,200	0	0
Amulree (Glenquoich), ...	510	0	0
Appin, ...	1,000	0	0
Ardchattan, ...	500	0	0
Ardnamurchan, ...	500	0	0
Arisaig, ...	1,224	0	0
Balquhidder, ...	700	0	0
Barra,...	750	0	0
Benbecula, Long Island, ...	950	0	0
Bernera, ...	950	0	0
Borgue, ...	700	0	0
Bowmore, ...	600	0	0
Boyndie, ...	100	0	0
Carnbee, ...	300	0	0
Clackmannan, ...	500	0	0
Cocksburnpath, ...	250	0	0
Contin, ...	2,700	0	0
Croick, ...	1,036	2	6
Crosshill, ...	100	0	0
Carry forward, ...	£15,770	2	6

Brought forward, ...	£15,770	2	6
Denholm, ...	450	0	0
Dirleton, ...	110	0	0
Dunbar, ...	650	0	0
Durness, ...	50	0	0
Edinburgh, St. Andrew's, ...	500	0	0
Ellsridgehill, ...	200	0	0
Eribol, ...	500	0	0
Eyemouth, ...	500	0	0
Fetlar, ...	450	0	0
Glasgow, College, ...	25	0	0
„ St. David's, ...	1,000	0	0
Greenock, Middle, ...	1,000	0	0
„ North, ...	500	0	0
Inverkip, ...	1,000	0	0
Jura and Colonsay, ...	1,000	0	0
Kilberry, etc., ...	864	10	6
Kilmartin, ...	1,000	0	0
Kilmuir, Skye, ...	500	0	0
Kilninian, ...	1,000	0	0
Kingarth, ...	2,000	0	0
Kinlochewe, ...	1,260	13	2
Kirkpatrick-Durham, ...	20	0	0
Lethendy, ...	300	0	0
Livingston, ...	500	0	0
Makerstoun, ...	1,500	0	0
Memus, ...	44	17	3
Monifieth, ...	1,800	0	0
Mortlach, ...	20	0	0
Morven, ...	1,000	0	0
Carry forward, ...	£35,515	3	5

Brought forward, ...	£35,515	3	5
New Luce, ...	130	0	0
North Berwick, ...	140	0	0
Panbride, ...	100	0	0
Portnahaven, ...	1,000	0	0
Raasay, ...	1,500	0	0
Ratho and Kirknewton, ...	500	0	0
Ross and Brolas (Kilfinichen), ...	12,71	14	4
Rothesay, Free Parish, ...	600	0	0
St. Kilda, ...	600	0	0
Shieldaig, ...	220	0	0
South Uist, ...	1,500	0	0
Strath, ...	500	0	0
Strathglass, ...	500	0	0
Tain, ...	480	0	0
Tealing, ...	500	0	0
Tiree, ...	1,000	0	0
Torosay, ...	310	0	0
Tullibody, ...	600	0	0
Whithorn, ...	675	0	0
Wigtown, ...	200	0	0
	£47,841	17	9

APPENDIX XIX.

SPECIAL TRUSTS for behoof of the Congregational Funds, Endowments for Ministers, etc., of the undernoted Congregations—

Appin,	£200	0	0
Arbirlot,	100	0	0
Banff, High,	300	0	0
Beith,	800	0	0
Boyndie,	100	0	0
Bridge-of-Weir,	500	0	0
Buckie,	600	0	0
Corsock,	100	0	0
Crathie,	300	0	0
Cromarty,	730	0	0
Culross,	1,500	0	0
Dornoch,	2,842	0	0
Doune (Kilmadock),	500	0	0
Dundee, Baxter Park,	300	0	0
Dunipace,	2,700	0	0
Duns,	1,188	0	0
Durrisdeer,	231	0	0
Edinburgh, Elder Memorial,	2,700	0	0
„ West Port,	2,300	0	0
Elgin, High,	100	0	0
Carry forward,	£18,091	0	0

Brought forward, ...	£18,091	0	0
Errol (income collected locally), ...	1,000	0	0
Eyemouth, ...	500	0	0
Girthon, ...	1,325	0	0
Glasgow, Augustine, ...	1,200	0	0
Keith, ...	400	0	0
Kirkliston, ...	1,250	0	0
Kirkpatrick, Durham, ...	71	4	4
Lairg, ...	300	0	0
Langton, ...	1,087	2	4
Logiepert, ...	500	0	0
Lumphanan, ...	675	0	0
Monifieth, ...	1,570	10	0
Mortlach, ...	446	0	0
New Marnoch, ...	38	0	0
Portsoy, ...	127	0	0
Ratho and Kirknewton, ...	500	0	0
Roseneath	1,000	0	0
Scone, ...	1,100	0	0
Slamannan, ...	960	8	3
Strathblane, ...	25	0	0
Swinton, ...	500	0	0
Thurso, West, ...	200	0	0
Tongland, ...	1,732	3	4
Torryburn, ...	103	5	2
Urray, ...	250	0	0
	£34,951	13	5

APPENDIX XX.

ENDOWMENTS—Highlands and Islands.

1.	South Uist, ...	Completed	1883-84	£1,500	0	0
2.	Strath, ...	„	1857-58	500	0	0
3.	Kilmuir, ...	„	1864-65	500	0	0
4.	Ardchattan, ...	„	1859-60	500	0	0
5.	Kilmartin, ...	„	1861-62	1,000	0	0
6.	Bowmore, ...	„	1874-75	600	0	0
7.	Torosay, ...	„	1882-83	310	0	0
8.	Ardow and Torloisk, ...	„	1878-79	1,000	0	0
9.	Kilberry, ...	„	1895-96	864	10	6
10.	Shieldaig	„	1894-95	220	0	0
11.	Morven, ...	„	1877-78	1,000	0	0
12.	Portnahaven, ...	„	1874-75	1,000	0	0
13.	Ardnamurchan, ...	„	1874-75	500	0	0
14.	Tiree, ...	„	1894-95	1,000	0	0
15.	Ross and Brolas, ...	„	1892-93	1,271	14	4
16.	Strathglass, ...	„	1879-80	500	0	0
17.	Bernera, ...	„	1886-87	1,000	0	0
18.	Benbecula, ...	„	1886-87	1,000	0	0
19.	Kinlochewe, ...	„	1893-94	1,260	13	2
20.	Acharacle, ...	„	1892-93	1,200	0	0
	Carry forward, ...			£16,726	18	0

	Brought forward, ...	£16,726	18	0
21. Arisaig, ...	Completed	1898-99	1,224	0	0
22. Contin	„	1871-72	2,700	0	0
23. Croick, ...	„	1894-95	1,036	2	6
24. Raasay, ...	„	1883-84	1,500	0	0
25. Jura and Colonsay, ...	„	1873-94	1,000	0	0
26. Glenquoich, ...	„	1888-89	510	0	0
27. St. Kilda, ...	„	1895-96	600	0	0
28. Barra, ...	„	1892-93	750	0	0
Total, ...			£26,047	0	6

APPENDIX XXI.

SUMS of Trusts and Schemes, the Income whereof is not at present available.

Bonerbo Mission (see also Sundry Endowments), ...	£300	0	0
Brown's Trust, Miss,...	20	0	0
Carloway Church, ...	18	1	6
Cockenzie Building Fund, ...	1,122	1	1
Collins' Trust, Sir William, ...	4,603	3	0
Continental Fund—			
Geneva Presbyterian Church, ...	463	18	4
Grant Memorial Fund,..	1,500	0	0
New Church at Rome (£820 11s. 9d.), ...	—	—	—
Creetown Congregation, ...	268	1	5
Davidson's Bequest, Mr. Alexander, ...	91	12	3
Davidson's Trust Bursary Fund, ...	7,465	0	6
Duncan's Trust, ...	5,273	5	10
Edinburgh Normal School—Steele's Bursary Fund,	300	0	0
Edinburgh Presbytery, ...	93	6	0
Do. do. Manse Fund, ...	222	8	10
General Purposes, ...	60	17	10
Glasgow Augustine Congregation (Dr. £22 13s. 2d.),	—	—	—
Grimista Church, ...	209	6	7
Carry forward, ...	£22,011	3	2

Brought forward, ...	£22,011	3	2
Highlands and Islands—			
Grant's Annuities for Bursaries, Mr. and Mrs.,	669	0	0
Special Account (Dr. £1,110 12s. 9d.), ...	—	—	—
Home Mission Legacy for distribution in Tenths Account, ...	60	0	0
Jews' Conversion Special Account, ...	19,780	15	0
Kerr Fund, Cathel, ...	694	0	0
M'Alester's Trust, ...	1,196	10	1
Memus Congregation, ...	0	0	9
Nicoll's Trust, Mr. D. (Dr. £23 12s. 10d.), ...	—	—	—
Pearson's Bequest, Miss, ...	700	0	0
Shieldaig Building Fund, ...	270	15	9
Special Donation Account, ...	100	0	0
Sundry Endowments (Revenue) in connection with the undernoted Congregations—			
Banff, High, ...			
Bonerbo (see also above),			
Craithie, ...			
Leith, Elder Memorial, ...	222	13	10
Torryburn, ...			
Urray, ...			
Turnbull's Donation, ...	1,000	0	0
Women's Foreign Mission—			
Mrs. Smith, ...	400	0	0
	£47,104	18	7
Less Dr., ...	1,156	18	9
	£45,947	19	10

APPENDIX XXII.

LEGACIES.

ABSTRACT showing Legacies to the Free Church of Scotland received by the United Free Church of Scotland since the Union, or vested by the death of the Testators before the Union and not actually received.*

	Received.	Vested.	Total.
1. Sustenation Fund, ...	£18,485	£20,315	£38,800
2. Aged and Infirm Ministers' Fund,	5,891	12,364	18,255
3. Home Missions, ...	4,072	11,620	15,692
4. Highlands and Islands, ...	73	70	143
5. Foreign Missions, ...	8,138	18,231	26,369
6. Women's Foreign Mission, ...	603	680	1,283
7. Colonial Churches, ...	97½	275	372½
8. Continental Fund, ...	233½	1,095	1,328½
9. Jews' Conversion, ...	958	11,016	11,974
10. Colleges—			
1. Retired Professors' Fund,	54	—	54
2. New College, ...	2,045½	3,500	5,545½
3. Glasgow College, ...	—	2,500	2,500
Carry forward,	£40,650½	£81,666	£122,316½

* In several cases particulars as to the probable amounts due have not been ascertained.

	Received.	Vested.	Total.
Brought forward,	£40,650½	£81,666	£122,316½
11. Bursaries—			
1. New College, ...	—	5,000	5,000
2. Glasgow College, ...	—	1,000	1,000
12. Youth and Education, ...	—	2,750	2,750
13. Building Funds, ...	—	800	800
14. Special Trusts, ...	—	—	—
15. Congregational Endowments,	960½	4,650	5,610½
16. Do. Special, ...	1,600	—	1,600
17. Miscellaneous—			
Not Specialised, ...	57	12,500	12,557
Glasgow Free Church Missionary Society, ...	345	—	345
Widows' and Orphans' Fund,	3,223	9,071	12,294
Sons' and Daughters' Fund,	1,000	6,671	7,671
New Hebrides, ...	6	—	6
Total Received, ...	£47,842		
Total Vested but not Received, ...		£124,108	
Combined Total, ...			£171,950

APPENDIX XXIII.

LEGACIES.

ABSTRACT showing Legacies received or intimated to the Free Church of Scotland left by Persons who have died since the Union.

	Received.	Intimated.	Total.
1. Sustentation Fund, ...	£1,885	£12,693	£14,578
2. Aged and Infirm Ministers' Fund,	800	1,737	2,537
3. Home Missions, ...	1,386½	9,418	10,804½
4. Highlands and Islands, ...	627	5,020	5,647
5. Foreign Missions, ...	2,625	17,930	20,555
6. Women's Foreign Mission, ...	732½	2,586	3,318½
7. Colonies, ...	105½	25	130½
8. Continental, ...	30½	—	30½
9. Jewish Mission, ...	1,836	13,018	14,854
10. College Scheme, ...	100	—	100
11. New College, ...	—	975	975
12. Bursaries—			
New College, ...	3,269	—	3,269
Glasgow College, ...	100	1,000	1,100
13. Church and Manse Building Fund,	50	—	50
14. Congregational Endowments,	1,048½	850	1,898½
15. Miscellaneous—			
1. Not Specialised, ...	639½	—	639½
2. Widows' and Orphans' Fund,	613	2,550	3,163
3. Sons' and Daughters' Society,	—	1,000	1,000
4. Home Evangelisation, ...	50	—	50
Carry forward, ...	£15,898	£68,802	£84,700

Brought forward,	£15,898	£68,802	£84,700
5. Religious Instruction of Deserving Christians, especially in the Highlands and Islands,	10	—	10
6. Buda-Pesth Medical Mission,	—	300	300
7. New Hebrides,... ...	180	—	180
8. Aged and Infirm City Missionaries, ...	—	200	200
Total Received, ...	£16,088		
Total intimated, but not Received, ...		£69,302	
Combined total, ...			£85,390

APPENDIX XXIV.

BALANCES of the United Presbyterian Church at 31st December, 1900.

	Ordinary.	Capital.	Total.
1. Augmentation Fund, ...	£11,481	£5,200	£16,681
2. Aged and Infirm Ministers and Missionaries Fund, ...	1,656	58,188	59,844
3. Home Missions, ...	2,008	4,558	6,566
4. Foreign Missions, ...	26,170	9,380	35,550
5. Zenana Mission, ...	6,762	3,675	10,437
6. Colonial Churches, ...	82	...	82
7. Jews' Conversion, ...	2,585	...	2,585
8. Theological Hall Fund, ...	92	47,384	47,476
9. Bursaries and Fellowships,	1,794	53,100	54,894
10. Building Funds, ...	11,156	7,938	19,094
11. Special Trusts, ...	2,644	93,742	96,386
12. Miscellaneous, ...	1,444	10,356	11,800
Total Ordinary Funds, ...	£67,874		
Total Capital Funds, ...		£293,521	
Total Funds as at 31st December, 1900, ...			£361,395

Thus—

Investments—Sums in Bank, etc., as per Statement of Balances issued with Printed Accounts of the United Free Church of Scotland for 1901,... ...	£341,858	
Loans to Congregations, repayable by instalments, ...	7,342	
Property Account—Balance standing at Debit,	317	
Sundry Advances on account of Expenditure (mainly missions) for 1901, ...	11,878	
		£361,395

APPENDIX XXV.

SCHEDULE prepared by Rev. ALEXANDER LEE, M.A., for the Royal Commission, showing Contributions from the Congregations in the Five Highland Synods to the Sustentation Fund, for the year ended 15th May, 1900; the Aid-receiving and Aid-giving Congregations, with the Amounts of Aid received and given.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
SYNOD OF ARGYLL.			
(1) *Presbytery of Dunoon*—			
(*a*) Dunoon, Gaelic	£160 0 0	—	—
St. John's	206 9 1	—	£46 9 1
Innellan	125 0 0	£35 0 0	—
Kilchattan Bay	111 0 6	48 19 6	—
Kilfinnan	68 0 9	91 19 3	—
Kilmodan, etc.	70 4 10	89 15 2	—
Kilmun	82 4 2	77 15 10	—
Kingarth	142 2 3	17 17 9	—
Lochgoilhead	90 0 0	70 0 0	—
North Bute	160 12 0	—	0 12 0
Rothesay, Chapelhill	140 4 0	19 16 0	—
Free Parish	344 11 0	—	184 11 0
(*a*) West	231 18 9	—	71 18 9
Sandbank	67 2 3	92 17 9	—
Strachur	91 10 3	68 9 9	—
Tighnabruaich	120 0 0	40 0 0	—
	£2210 19 10	£652 11 0	£303 10 10

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
(2) *Presbytery of Inveraray*—			
Ardrishaig	£86 0 0	£74 0 0	—
Inveraray	116 8 6	43 11 6	—
(*a*) Kilmartin	86 0 0	74 0 0	—
Lochfyneside	66 0 0	94 0 0	—
(*a*) Lochgilphead	170 9 1	—	£10 9 1
Martyrs	70 0 0	90 0 0	—
(*a*) North Knapdale	83 15 3	76 4 9	—
(*a*) Tarbert	161 0 4	—	1 0 4
Craignish (*Station*)	—	—	—
	£839 13 2	£451 16 3	£11 9 5
(3) *Presbytery of Kintyre*—			
Campbeltown, Lochend	£277 10 1	—	£117 10 1
(*a*) Lorne Street	288 3 2	—	128 3 2
Carradale, etc.	80 4 6	£79 15 6	—
Kilberry, etc.	71 10 8	88 9 4	—
Kilcalmonell	111 17 6	48 2 6	—
Killean	108 1 6	51 18 6	—
(*a*) Lenimore, etc.	87 7 0	72 13 0	—
(*a*) Lochranza	100 0 0	60 0 0	—
(*a*) Shiskine	167 0 0	—	7 0 0
(*a*) *Benncarrigan* (*Station*)	68 0 0	—	—
	£1359 14 5	£400 18 10	£252 13 3
(4) *Presbytery of Islay*—			
Bowmore	£71 0 0	£89 0 0	—
Kilchoman	67 11 4	92 8 8	—
Kildalton	89 17 0	70 3 0	—
Killarrow	59 2 10	100 17 2	—
Portnahaven	68 10 7	91 9 5	—
Jura	55 11 0	—	—
	£411 12 9	£443 18 3	—

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
(5) *Presbytery of Lorn*—			
Appin	£126 10 0	£33 10 0	—
Ardchattan	57 0 0	103 0 0	—
(*a*) Glenorchy	91 10 0	68 10 0	—
(*a*) Kilbrandon	112 17 6	47 2 6	—
Kilninver	41 14 0	118 6 0	—
Muckairn	75 4 0	84 16 0	—
Oban, Argyll Square	163 14 1	—	£3 14 1
(*a*) High	129 7 11	30 12 1	—
Strathfillan	111 12 6	48 7 6	—
Connel (Station)	41 5 6	—	—
Kilchrennan (Station)	24 10 0	—	—
	£975 5 6	£534 4 1	£3 14 1
(6) *Presbytery of Mull*—			
(*a*) Acharacle	£76 0 0	£84 0 0	—
(*a*) Ardnamurchan	62 0 0	98 0 0	—
(*a*) Coll	40 0 0	120 0 0	—
Iona	74 12 0	85 8 0	—
Kilninian	84 6 6	75 13 6	—
Morven	100 0 2	59 19 10	
Ross, etc.	52 15 6	107 4 6	—
(*a*) Strontian	44 5 0	115 15 0	—
Tiree	67 5 0	92 15 0	—
(*a*) Tobermory	113 2 11	46 17 1	—
Torosay, etc.	45 11 0	114 9 0	—
	£759 18 1	£1000 1 11	—
SYNOD OF MORAY.			
(7) *Presbytery of Strathbogie*—			
Botriphnie	£60 0 3	£99 19 9	—
Cairnie	45 6 9	114 13 3	—
Gartly	63 8 6	96 11 6	—
Glass	61 9 6	98 10 6	—
Carry forward,	£230 5 0	£409 15 0	—

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
Brought forward,	£230 5 0	£409 15 0	—
Grange	61 0 6	98 19 6	—
Huntly	259 7 2	—	£99 7 2
Keith	154 4 9	5 15 3	—
New Marnoch	165 10 0	—	5 10 0
Rothiemay	134 6 3	25 13 9	—
	£1004 13 8	£540 3 6	£104 17 2
(8) *Presbytery of Abernethy*—			
Abernethy	£70 0 0	£90 0 0	—
(*a*) Alvie	78 2 6	81 17 6	—
Cromdale, etc.	85 9 8	74 10 4	—
(*a*) Duthil	72 5 0	87 15 0	—
(*a*) Grantown	120 10 0	39 10 0	—
(*a*) Kingussie	103 4 1	56 15 11	—
Kirkmichael	73 13 8	86 6 4	—
Laggan	76 10 0	83 10 0	—
	£679 14 11	£600 5 1	—
(9) *Presbytery of Aberlour*—			
Aberlour	£88 0 6	£71 19 6	—
Boharm	50 0 0	110 0 0	—
Inveravon	63 0 0	97 0 0	—
Knockando	36 15 3	123 4 9	—
Mortlach	110 0 0	50 0 0	—
Rothes	112 10 8	47 9 4	—
	£460 6 5	£499 13 7	—
(10) *Presbytery of Elgin*—			
Alves	£81 19 4	£78 0 8	—
Bellie	113 13 9	46 6 3	—
Burghead, South	155 0 0	5 0 0	—
(*a*) Elgin, High	310 9 1	—	£150 9 1
South	209 1 6	—	49 1 6
Carry forward,	£870 3 8	£129 6 11	£199 10 7

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
Brought forward,	£870 3 8	£129 6 11	£199 10 7
Garmouth . .	91 5 0	68 15 0	—
Hopeman . . .	170 0 0	—	10 0 0
Lossiemouth, High .	124 8 3	35 11 9	—
Pluscarden . .	78 0 0	82 0 0	—
Urquhart . . .	113 1 7	46 18 5	—
Longmorn (*Station*) .	34 1 4	—	—
	£1480 19 10	£362 12 1	£209 10 7
(11) *Presbytery of Forres*—			
Dallas . . .	£65 6 4	£94 13 8	—
Dyke . . .	91 8 7	68 11 5	—
Edinkillie . . .	61 15 6	98 4 6	—
Forres . . .	233 7 2	—	£73 7 2
Kinloss . . .	62 0 0	98 0 0	—
Rafford . . .	70 10 4	89 9 8	—
	£584 7 11	£448 19 3	£73 7 2
(12) *Presbytery of Inverness*—			
(*a*) Daviot . . .	£68 0 0	£92 0 0	—
(*a*) Dores, etc. . .	92 1 7	67 18 5	—
Inverness, Crown .	97 15 10	62 4 2	—
East . . .	174 14 4	—	£14 14 4
High . . .	485 16 3	—	325 16 3
(*a*) North . . .	277 0 7	—	117 0 7
Queen Street . .	122 10 0	37 10 0	—
West . . .	120 0 0	40 0 0	—
(*a*) Kiltarlity . .	106 3 9	53 16 3	—
(*a*) Kirkhill . .	108 18 3	51 1 9	—
(*a*) Moy . . .	60 0 0	100 0 0	—
(*a*) Petty . . .	113 10 6	46 9 6	—
(*a*) Stratherrick . .	63 2 0	96 18 0	—
(*a*) Strathglass . .	60 6 6	99 13 6	—
	£1949 19 7	£747 11 7	£457 11 2

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
(13) *Presbytery of Nairn*—			
Ardclach	£74 2 0	£85 18 0	—
(*a*) Ardersier	107 0 6	52 19 6	—
Auldearn	72 12 5	87 7 7	—
Cawdor	132 0 0	28 0 0	—
Croy	95 4 7	64 15 5	—
Nairn	303 6 2	—	£143 6 2
	£784 5 8	£320 0 6	£143 6 2
SYNOD OF ROSS.			
(14) *Presbytery of Chanonry*—			
Avoch	£62 15 4	£97 4 8	—
(*a*) Cromarty	209 17 3	—	£49 17 3
(*a*) Fortrose	143 1 4	16 18 8	—
(*a*) Killearnan	60 5 0	99 15 0	—
Knockbain, Munlochy	80 0 3	79 19 9	—
(*a*) West	100 5 0	59 15 0	—
(*a*) Resolis	80 0 0	80 0 0	—
	£736 4 2	£433 13 1	£49 17 3
(15) *Presbytery of Dingwall*—			
(*a*) Alness	£155 19 5	£4 0 7	—
(*a*) Contin	147 5 0	12 15 0	—
(*a*) Dingwall	201 3 9	—	£41 3 9
(*a*) Kilmorack	160 0 0	—	—
(*a*) Kiltearn	140 0 0	20 0 0	—
(*a*) Maryburgh	123 9 0	36 11 0	—
(*a*) Strathconan	70 0 0	90 0 0	—
(*a*) Strathgarve	70 0 0	90 0 0	—
(*a*) Strathpeffer	158 6 6	1 13 6	—
(*a*) Urquhart	147 11 6	12 8 6	—
(*a*) Urray	145 0 0	15 0 0	—
	£1518 15 2	£282 8 7	£41 3 9

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
(16) *Presbytery of Tain*—			
(*a*) Croick	£84 1 11	£75 18 1	—
(*a*) Edderton	59 16 6	100 3 6	—
(*a*) Fearn	171 13 10	—	£11 13 10
Invergordon	162 12 9	—	2 12 9
(*a*) Kilmuir, Easter	92 6 6	67 13 6	—
(*a*) Kincardine	81 0 0	79 0 0	—
Logie, Easter	82 0 0	78 0 0	—
Nigg	80 5 6	79 14 6	—
(*a*) Rosskeen	213 5 2	—	53 5 2
Tain	255 8 5	—	95 8 5
(*a*) Tarbat	112 5 2	47 14 10	—
	£1394 15 9	£528 4 5	£163 0 2
SYNOD OF SUTHERLAND AND CAITHNESS.			
(17) *Presbytery of Dornoch*—			
(*a*) Assynt	£23 4 6	£136 15 6	—
(*a*) Clyne	126 18 2	33 1 10	—
(*a*) Creich	110 4 6	49 15 6	—
(*a*) Dornoch	180 0 0	—	£20 0 0
(*a*) Golspie	105 0 0	55 0 0	—
(*a*) Helmsdale	165 0 6	—	5 0 6
(*a*) Lairg	100 19 0	59 1 0	—
(*a*) Rogart	73 4 11	86 15 1	—
(*a*) Rosehall	75 3 4	84 16 8	—
(*a*) Stoer	35 11 0	124 9 0	—
Kildonan (*Station*)	30 17 0	—	—
Shinness (*Station*)	21 13 0	—	—
	£1047 15 11	£629 14 7	£25 0 6

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
(18) *Presbytery of Tongue*—			
Altnaharra	£66 0 0	£94 0 0	—
Durness	59 5 6	100 14 6	—
Eddrachillis	40 2 0	119 18 0	—
(*a*) Farr	48 0 0	112 0 0	—
Kinlochbervie	48 0 6	111 19 6	—
Melness, etc.	68 13 0	91 7 0	—
(*a*) Strathy	82 1 6	77 18 6	—
(*a*) Tongue	60 0 6	99 19 6	—
	£472 3 0	£807 17 0	—
(19) *Presbytery of Caithness*—			
(*a*) Berrisdale	£87 13 6	£72 6 6	—
(*a*) Bower	100 0 0	60 0 0	—
(*a*) Bruan	90 0 0	70 0 0	—
Canisbay	104 12 7	55 7 5	—
(*a*) Dunnet	100 2 6	59 17 6	—
Halkirk	104 2 1	55 17 11	—
(*a*) Keiss	81 0 0	79 0 0	—
(*a*) Latheron	99 18 7	60 1 5	—
(*a*) Lybster	160 0 0	—	—
(*a*) Olrig	100 0 0	60 0 0	—
Pulteneytown	170 19 1	—	£10 19 1
(*a*) Reay	117 0 0	43 0 0	—
Thurso, First	232 0 0	—	72 0 0
West	103 3 0	56 17 0	—
Watten	113 10 0	46 10 0	—
Westerdale	79 19 9	80 0 3	—
Wick	212 0 0	—	52 0 0
Martyrs	104 0 0	56 0 0	—
	£2160 1 1	£854 18 0	£134 19 1

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £150).
SYNOD OF GLENELG.			
(20) *Presbytery of Lochcarron*—			
(*a*) Applecross	£34 15 6	£125 4 6	—
(*a*) Coigach	50 1 6	109 18 6	—
(*a*) Gairloch	100 0 0	60 0 0	—
(*a*) Glenelg	37 0 0	123 0 0	—
(*a*) Glenshiel	47 12 1	112 7 11	—
(*a*) Kinlochewe	82 2 4	77 17 8	—
(*a*) Lochalsh	108 15 0	51 5 0	—
(*a*) Lochbroom	138 0 0	22 0 0	—
(*a*) Lochcarron	62 7 3	97 12 9	—
(*a*) Plockton	47 2 0	112 18 0	—
(*a*) Poolewe	106 3 6	53 16 6	—
(*a*) Shieldaig and Torridon	81 6 0	78 14 0	—
Little Lochbroom (Station)	31 18 0	—	—
	£927 3 2	£1024 14 10	—
(21) *Presbytery of Abertarff*—			
Arisaig	£58 17 4	£101 2 8	—
Ballachulish, North	55 8 5	104 11 7	—
South	94 5 0	65 15 0	—
(*a*) Fort Augustus	69 3 0	90 17 0	—
(*a*) Fort William	202 4 4	—	£42 4 4
(*a*) Glenmorriston	69 18 0	90 2 0	—
(*a*) Glenurquhart	180 0 6	—	20 0 6
(*a*) Kilmallie	92 16 6	67 3 6	—
Kilmonivaig	68 11 6	91 8 6	—
(*a*) *Small Isles (Station)*	11 16 0	...	—
	£903 0 7	£611 0 3	£62 4 10
(22) *Presbytery of Skye*–			
(*a*) Bracadale	£32 0 0	£128 0 0	—
(*a*) Duirinish	61 2 2	98 17 10	—
Carry forward,	£93 2 2	£226 17 10	—

(*a*) Where Free Church claim to have a congregation.

APPENDIX XXV.—CONTINUED.

	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid giving (beyond £160).
Brought forward,	£93 2 2	£226 17 10	—
(*a*) Kilmuir . . .	93 8 3	66 11 9	—
and Snizort . .	80 0 0	80 0 0	—
Portree . . .	110 4 9	49 15 3	—
(*a*) Raasay . . .	77 10 6	82 9 6	—
(*a*) Sleat. . . .	61 17 6	98 2 6	—
(*a*) Strath . . .	43 18 2	116 1 10	—
Waternish, etc. . .	16 12 6	143 7 6	—
	£576 13 10	£863 6 2	—
(23) *Presbytery of Uist*—			
Benbecula . .	£67 0 6	£92 19 6	—
Bernera . . .	75 16 6	84 3 6	—
Carinish . . .	55 4 0	104 16 0	—
Harris . . .	59 0 0	101 0 0	—
North Uist . .	49 5 0	110 15 0	—
South Uist . .	92 7 5	67 12 7	—
Tarbert . . .	136 4 6	23 15 6	—
Barra (*Station*) . .	35 5 0	—	—
St. Kilda (*Station*) .	29 9 1	—	—
	£599 12 0	£585 2 1	—
(24) *Presbytery of Lewis*—			
(*a*) Back . . .	£91 17 5	£68 2 7	—
(*a*) Barvas . . .	85 8 6	74 11 6	—
(*a*) Carloway . . .	85 0 0	75 0 0	—
(*a*) Cross . . .	90 5 6	69 14 6	—
(*a*) Kinloch . . .	80 0 0	80 0 0	—
(*a*) Knock . . .	140 0 0	20 0 0	—
(*a*) Lochs . . .	83 0 0	77 0 0	—
(*a*) Park . . .	82 17 6	77 2 6	—
(*a*) Shawbost . . .	88 2 0	71 18 0	—
Stornoway, English .	252 6 6	—	£92 6 6
(*a*) High . . .	173 6 0	—	13 6 0
(*a*) Uig	32 10 0	127 10 0	—
	£1284 13 5	£740 19 1	£105 12 6

(*a*) Where Free Church claim to have a congregation.

ABSTRACT OF THE FOREGOING.

Synods.	Number of — Sustentation Fund Charges.	Number of — Stations.	Amount Contributed.	Amount Aid-receiving (up to £160).	Amount Aid-giving (beyond £160).
I. Argyll	58	5	£6,557 3 9	£3,483 10 4	£571 7 7
II. Moray	59	1	6,944 8 0	3,518 5 7	988 12 3
III. Ross	29	—	3,649 15 1	1,244 6 1	254 1 2
IV. Sutherland and Caithness .	36	2	3,680 0 0	2,292 9 7	159 19 7
V. Glenelg	49	4	4,291 3 0	3,825 2 5	167 17 4
Totals . .	231	12	£25,122 9 10	£14,363 14 0	£2,141 17 11

Note.—Of the total amount contributed, a sum of £384 5s. 11d. was sent up from Stations. According to regulations, this sum was credited to the Committees concerned for the upkeep of these Stations.

VIDIMUS OF THE SUSTENTATION FUND AT 15TH MAY, 1900.

	Of the Whole Church.		Five Highland Synods.		Parishes or Districts in Five Highland Synods where F.C. claim Congregations marked (*a*).	
	No.	Amount Contributed.	No.	Amount Contributed.	No.	Amount Contributed.
I. Charges on the Fund . .	1,062	£170,158 13 1	231	£25,122 9 10	115	£12,113 18 10
II. Do., Self-sustaining and Aid-giving . . .	348	104,531 9 8	38	8,221 17 11	19	3,782 12 4
III. Do., Aid-receiving . .	714	65,627 3 5	193	16,900 11 11	96	8,331 6 6

APPENDIX XXVI.

ABSTRACT of all Congregations in the Five Highland Synods.

	CONGREGATIONS.	MEMBERS.			
			Free Church Section of the		
		F.C. 1900.	U.F.C. 1901.	U.F.C. 1904.	U.F.C. 1905.
Abstract of Total United Free Church Congregations in the Highlands.					
	Synod of—				
	Argyll *Presbyteries* 1 to 6	6,946	6,665	6,484	
	Moray *Do.* 7 to 13	11,345	10,833	10,563	
	Ross *Do.* 14 to 16	2,871	2,397	2,251	
	Sutherland & Caith. *Do.* 17 to 19	3,528	3,243	3,217	
	Glenelg *Do.* 20 to 24	4,427	2,819	2,752	
	Members in the 5 Free Church Highland Synods . .	29,117	25,957	25,267	
	Congregations . . .	241	217	223	
	Adding the 4 Arran Congregations in the Ardrossan Presbytery of the United Free Church, viz.:—				
(*a*) (*b*)	Brodick or Kilbride . .	119	48	61	65
(*a*) (*c*)	Lamlash	79	89	77	68
(*a*)	Kilmory or Kildonan . .	111	116	70	71
(*a*) (*c*)	Whiting	133	66	66	72
	Members . . .	29,559	26,276	25,541	
	Congregations . .	245	221	227	

APPENDIX XXVI.—CONTINUED.

CONGREGATIONS.	MEMBERS.			
		Free Church Section of the		
	F.C. 1900.	U.F.C. 1901.	U.F.C. 1904.	U.F.C. 1905.
Abstract of United Free Church Congregations in places in the Highlands where the Free Church also has Congregations, as per List in the "Scottish Church and University Almanack" for 1905.				
Synods—				
Argyll	2,523	2,267	2,208	2,020
Moray	2,048	1,590	1,496	1,425
Ross	2,136	1,659	1,481	1,443
Sutherland and Caithness .	1,768	1,519	1,506	1,480
Glenelg	3,468	1,859	1,749	1,738
4 Arran Churches in Ardrossan Presbytery . . .	442	319	274	276
Total Members . . .	12,385	9,213	8,714	8,382
,, Congregations . .	119	98	102	101

Note.—In Daviot, Moy, Knockbain West, Resolis, Strathgarve, Urquhart, Sleat, and Park, the U.F. Church has regular Services, although there is no Return of Members.

APPENDIX XXVII.

UNITED FREE CHURCH CONGREGATIONS in the Lowlands in places where the Free Church also has Congregations, as per List in the *Scottish Church and University Almanack* for 1905.

	CONGREGATIONS.	MEMBERS. Free Church Section of the F.C. 1900.	U.F.C. 1901.	U.F.C. 1904.	U.F.C. 1905.	Ministers of the Free Church.	Date of Ordination
(*a*) (*b*)	Edinburgh — Buccleuch and Greyfriars	248	...	...	Did not enter U.F.C.	Robert Gordon D. M. Macalister	1854
(*a*)	St. Columba's	479	468	452	452	Vacant	1858
(*a*)	Newton Stewart—Creebridge	246	245	234	245	Vacant	...
(*a*)	West Kilbride	253	256	276	276	Vacant	...
(*a*)	Saltcoats—Landsborough	461	470	450	428	Vacant	...
(*a*)	South Beach	189	199	235	230	Vacant	...
(*a*)	Greenock (Gaelic)	399	385	348	347	Vacant	...
(*a*)	Coatbridge—West	113	...	129	196	Henry Carmichael	1903
(*a*)	Govan—St. Columba's	455	435	514	566	Vacant	...
(*a*)	Shettleston—Carntyne	357	369	399	359	Vacant	...
(*a*)	Tayport or Ferry Port-on-Craig	459	472	476	...	Vacant	...
(*a*)	Kirkcaldy—Pathhead	573	565	583	...	Vacant	...
(*a*)	Kennoway	165	158	147	No Return	George Campbell	1878
(*a*) (*b*)	Glasgow—Hope Street	358	...	...	Did not enter U.F.C.	James D. Mac-Culloch	1867
(*a*)	,, Townhead	Never returned Numbers			A Mission	Vacant	...

CONGREGATIONS.	MEMBERS.				Ministers of the Free Church.	Date of Ordination
	F.C. 1900.	Free Church Section of the U.F.C. 1981.	U.F.C. 1904.	U.F.C. 1905.		
(a) (b) Glasgow,—Duke Street	151	...	...	Did not enter U.F.C.	John Macleod	1894
(a) (b) ,, Milton	122	...	...	Did not enter U.F.C.	Vacant	...
(a) (c) Renton (Gaelic)	200	79	104	Dissolved	Vacant	...
(a) (b) Culter	170	71	76	Did not enter U.F.C.	C. A. Bannatyne, M.A.	1876
	Congregations.					
Total in Lowlands	19	5,398	4,172	4,423	4,086	
Total in Highlands, as in App. XXIV.	119	12,385	9,213	8,714	8,382	
Total in Scotland	138	17,783	13,385	13,137	12,468	
Total United Free Congregations—						
In Lowlands		266,526	267,066	275,306		
In Highlands		29,559	26,276	25,541		
Total,		296,085	293,342	300,847		

(a) Where F.C. claim to have a congregation.
(b) Congregations whose ministers did not enter the Union, and have all along been in possession of their buildings.
(c) Joint occupancy arranged.

APPENDIX XXVIII.

STATISTICS of the twenty-five Free Church Congregations which, with their Ministers, did not join the Union in 1900.

Presbytery.	Congregation.	Membership.			Adherents.	Congregational Contributions, Year to 31st March, 1900.			Contributed to Sustentation Fund.		
		1881.	1891.	1899.	1899.	£	s.	d.	£	s.	d.
Edinburgh, ...	Buccleuch and ...	242	229	248	68	749	16	1	240	0	6
	Greyfriars, ...	374	183								
Biggar and Peebles, ..	Culter, ...	220	...	170	11	243	9	6	142	10	3
Ardrossan, ...	Kilbride (Arran), ...	40	...	119	138	402	8	4	126	14	4
Glasgow, ...	Hope Street, ...	529	421	358	390	991	18	5	186	11	5
	Duke Street, ...	158	196	151	710	587	3	3	160	0	0
	Milton, ...	301	205	122	30	329	12	7	112	19	3
Lorn, ...	Oban, High, ...	243	194	134	260	406	17	3	126	6	11
Inverness, ...	Daviot, ...	24	25	15	199	119	5	10	66	13	6
	Inverness, North, ...	253	377	401	921	1506	2	1	277	0	7
	Moy, ...	24	19	14	190	237	12	1	60	0	0
Chanonry, ...	Knockbain, West, ...	...	451	40	321	195	7	11	104	5	0
	Resolis, ...	76	85	61	355	130	17	1	80	0	0

Presbytery.	Congregation.	Membership.			Adherents.	Congregational Contributions, Year to 31st March, 1900.			Contributed to Sustentation Fund.		
		1881.	1891.	1899.	1890.	£	s.	d.	£	s.	d.
Dingwall, ...	Kiltearn, ...	73	66	89	437	220	8	11	140	0	0
	Strathgarve, ...	5	16	18	220	121	16	0	70	0	0
	Urquhart, ...	65	77	83	460	253	0	8	147	11	6
Loch Carron, ...	Coigach, ...	51	48	26	266	678	3	0	50	1	6
	Gairloch, ...	94	91	63	614	213	14	6	100	0	0
	Glenshiel, ...	11	18	14	95	55	12	7	47	12	1
	Lochalsh, ...	58	35	50	320	166	2	3	108	15	0
Skye, ...	Raasay, ...	28	35	20	86	106	0	6	77	10	6
	Sleat, ...	50	53	40	216	97	0	2	61	17	6
Lewis, ...	Back, ...	200	256	213	1169	209	0	10	91	17	5
Dornoch, ...	Creich, ...	37	...	32	388	178	0	10	110	4	6
	Lairg, ...	33	41	47	332	176	4	0	100	19	0
Caithness, ...	Olrig, ...	92	...	70	600	176	13	8	100	0	0

NOTE.—Certain members of these Congregations joined the United Free Church; Ministers of the United Free Church have been inducted at Kilbride (Arran), Creich, and Olrig; and organised Congregations exist at Moy, Knockbain West, Resolis, Strathgarve, Urquhart, and Sleat.

APPENDIX XXIX.

COMMUNICANTS, OFFICIALS, and others of the Free Church who entered United Church, and number who declined to enter United Church.

	Entered United Church.	Declined to enter United Church.
Professors, ...	14	None
Ministers (Home Church), ...	27	1,132
Probationers { English, ...	141	None
{ Gaelic, ...	36	None
Divinity students, ...	142	None
Home Mission—		
Missionaries, ...	149	None
Lay evangelists, ...	6	None
Highland Mission—		
Ordained missionaries, ...	3	None
Lay missionaries, ...	12	2
Catechists, ...	12	7
Biblewomen, ...	4	None
Lay evangelists, ...	1	None
Foreign Mission—		
Missionaries (European), including wives,	170	None
Ordained native missionaries, ...	12	None
Medical missionaries (European), male and female, ...	20	None
Mission teachers (European), male and female,	82	None
Mission teachers (native), male and female,	709	None
Other mission agents, catechists, evangelists, biblewomen, etc., ...	356	None
Communicants, ...	11,436	None
Communicants (Home), ...	293,342	4,194
Total aggregate, ...	307,779	4,230

APPENDIX XXX.

CHURCHES IN WHICH FREE CHURCH HAS MAJORITY OF MEMBERS, AS AT 31ST OCTOBER, 1900, AND WHICH ARE NOT CLAIMED BY UNITED FREE CHURCH.

CONGREGATION.	Population of Parish or Town. — Census 1901.	MEMBERS AND ADHERENTS.		
		At 31st Dec., 1899. Free Church before Union.	*Members of Congregation at 1900 who have since left it to join Free Church.	At 31st December, 1904. — United Free Church.
Edinburgh—Buccleuch and Greyfriars, ...	488,796	316	...	Did not enter U.F.C.
Culter, ...	392	181	60	72
Kilbride, Arran, ...	1,335	257	70	114
Whiting Bay, Arran,	...	270	83	110
Renton—Gaelic, ...	5,067	343	...	U.F. Congregation Dissolved in Nov., 1904.
Glasgow—Duke St.	776,967	861	...	Did not enter U.F.C.
Hope St.		748	...	Do.
Milton		152	...	Do.
Dunoon—Gaelic, ...	5,492	303	...	99
Lochfyneside, ...	629	210	...	24
Lochgilphead, ...	2,318	539	...	197
Lenimore and Pirnmill, Arran, ...	...	178	39	63
Oban—High, ...	5,427	394	...	Did not enter U.F.C.
Ardnamurchan, ...	648	170	25	54

APPENDIX XXX.—Continued.

CONGREGATION.	Population of Parish or Town. — Census 1901.	MEMBERS AND ADHERENTS.		
		At 31st Dec., 1899. Free Church before Union.	*Members of Congregation at 1900 who have since left it to join Free Church.	At 31st December, 1904. — United Free Church.
Coll, ...	432	207	19	29
Strontian, ...	566	223	...	30
Kennoway, ...	1,505	180	...	Seceded from U.F.C. after House of Lords decision.
Daviot, ...	999	214	...	Did not enter U.F.C.
Inverness—North, ...	2,769	1,322	...	Do.
Moy, ...	761	204	...	Did not enter U.F.C. U.F.C. has regular services. No return.
Knockbain—West, ...	1,518	361	...	Do. Do.
Resolis, ...	1,036	416	...	Do. Do.
Contin, ...	516	305	33	80
Kiltearn, ...	1,258	526	...	Did not enter U.F.C.
Strathgarve, ...	589	238	...	Did not enter U.F.C. U.F.C. has regular services. No return.
Urquhart, ...	2,102	543	...	Do. Do.
Urray, ...	2,032	476	19	224
Croick, ...	188	102	3	41
Creich, ...	1,836	420	...	114 Minister did not enter U.F.C., but U.F.C. have settled minister since 1903.
Dornoch, ...	2,794	1011	43	334
Lairg, ...	1,081	379	...	Minister did not enter U.F.C.
Stoer, ...	1,232	397	...	28
Olrig, ...	1,555	670	...	274 Minister did not enter U.F.C., but U.F.C. have settled minister since 1901
Coigach, ...	885	292	...	Did not enter U.F.C.
Gairloch, ...	3,735	687	...	Do. Do.
Glenelg, ...	543	204	13	72
Glenshiel, ...	343	109	...	Did not enter U.F.C.
Lochalsh, etc., ...	1,830	370	...	Do. Do.

APPENDIX XXX.—CONTINUED.

CONGREGATION.	Population of Parish or Town. — Census 1901.	MEMBERS AND ADHERENTS. At 31st Dec., 1899. Free Church before Union.	*Members of Congregation at 1900 who have since left it to join Free Church.	At 31st December, 1904. — United Free Church.
Plockton, ...	855	328	...	98
Poolewe, ...	Part of Gairloch	709	...	265
Glenmoriston, ...	329	175	18	35
Durinish, ...	2,610	549	...	68
Raasay, ...	629	106	...	Did not enter U.F.C.
Sleat, ...	1,665	256	...	Do. Do.
North Uist, ...	2,988	412	30	186
Back, ...	Part of Stornoway.	1382	...	Did not enter U.F.C.
Carloway, ...	...	927	113	279
Knock, ...	3,948	1976	196	577
Lochs, ...	6,639	844	123	106
Park, ...	Part of	673	...	Did not enter U.F.C.
Shawbost, ...	Lochs	707	...	4

* As there are no Disjunction Certificates in the case of Adherents their numbers cannot be given.

APPENDIX XXXI.

CONGREGATIONS claimed by the Free Church, February, 1905.
(*Compiled from Appendix* A *referred to by Rev. J. K. Cameron.*)

A shows Congregations that have held possession of their Properties.
B Congregations which have possession through intervention of Proprietors.
C ,, ,, possession through intervention of Sir John Cheyne*.
D ,, ,, possession through United Free Church ceding possession.
E ,, ,, taken possession.
F ,, ,, possession by interdict of Court of Session.

* The Free Church afterwards declined this intervention.

PRESBYTERIES—Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £	S.	D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £	S.	D.	REMARKS.
1. *Presbytery of Edinburgh.* (54 Charges.)											
Edinburgh—*Barclay, Buccleuch and Greyfriars,	A	Model Deed	107	0	0	231	316	170	7	4	No corresponding congregation in U.F.C. Two senior ministers.
*Grange, ...			72	0	0						Title excludes it from the Union. Not seen.
*High, ...			72	0	0						Forms part of the College Buildings.

* These claims now withdrawn.

Presbytery of Edinburgh—con.									
St. Columba's, . .		Model Deed	29	0	0	175	879	36 8 1	Congregation has for 4½ years had to pay rent of hall.
*South, ...									Waiting to begin services in Leith, but no building available. Many people waiting to be organised into a F.C. Congregation.
2. *Presbytery of Linlithgow.* (25 Charges.)									
*Linlithgow, . . .		Model	20	0	0	38			Waiting for a church to begin F.C. services in. Many people who will not sign, but yet demand to be regarded as F.C. people.
3. *Presbytery of Biggar and Peebles.* (7 Charges.)									
Culter, ...	A	Model	7	0	0	89	181	69 17 0	This Title was before the Court. Settled minister.
4. *Presbytery of Dalkeith.* (11 Charges.) None claimed.									
5. *Presbytery of Haddington and Dunbar.* (15 Charges.) None claimed.									

* These claims now withdrawn.

PRESBYTERIES— Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £ S. D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £ S. D.	REMARKS.
6. *Presbytery of Duns and Chirnside.* (12 Charges.) None claimed.							
7. *Presbytery of Kelso,* (10 Charges.) None claimed.							
8. *Presbytery of Jedburgh.* (9 Charges.) None claimed.							
9. *Presbytery of Selkirk.* (11 Charges.) None claimed.							
10. *Presbytery of Lockerbie.* (11 Charges.) None claimed.							

11. *Presbytery of Dumfries.* (17 Charges.)							
Dumfries, . . .			166	0	0		Where, as in this instance, the nature of the Title is blank, that signifies that the Officials of the U.F.C. have failed to exhibit the Title Deeds. Services held every Sabbath.
12. *Presbytery of Penpont.* (6 Charges.)							
None claimed.							
13. *Presbytery of Stranraer.* (10 Charges.)							
None claimed.							
14. *Presbytery of Wigtown.* (7 Charges.)							
Newton-Stewart, . .			15	0	0	45 266	Services held in Hall.
Port William . . .						49 143	No services; waiting for use of a church.
15. *Presbytery of Kirkcudbright.* (9 Charges.)							
None claimed.							

PRESBYTERIES— Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904.	REMARKS.
			£ S. D.			£ S. D.	
16. *Presbytery of Ayr.* (27 Charges.)							
*Ayr, . . .							
Martyrs', . .							
Newton, . . .			3 0 0	70			Services about to be begun. The congregation just emerging.
St. Andrew's, . .							
Wallacetown, . .							
17. *Presbytery of Irvine.* (20 Charges.) None claimed.							
18. *Presbytery of Ardrossan.* (16 Charges.)							
Kilbride, Arran, . .	A	No Lease.		197	257	71 8 6	Settled minister.
Kilmory, ...	B	Lease		73	235	20 16 6	
Lamlash, ...	B	Lease		63	136		Emerged recently.

*One or other of these Churches to be claimed.

Presbytery of Ardrossan—continued.							
Saltcoats, Gaelic,	C		7 0 0	135	581	5 0 0	Services meantime held at Saltcoats and Stevenston, At Saltcoats, Stevenston, and West Kilbride, possession secured through Sir John Cheyne.
Stevenston,	C		7 0 0	135	262	3 10 0	
West Kilbride,	C	Model		144	403	4 0 0	
Whiting Bay,	B	Lease		73	318		
				199	270	77 0 0	
19. *Presbytery of Paisley.* (18 Charges.) None claimed.							
20. *Presbytery of Greenock.* (19 Charges.)							
Gaelic,				239	733	18 17 6	Had to pay rent for a hall for 4½ years.
21. *Presbytery of Hamilton.* (35 Charges.)							
Coatbridge, West,		Model.	6 0 0	151	113	40 15 0	Settled minister. This building was empty after 1900 till new congregation of U.F.C. was formed.
22. *Presbytery of Lanark.* (12 Charges.) None claimed.							

PRESBYTERIES—Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £ S. D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £ S. D.	REMARKS.
23. *Presbytery of Dumbarton.* (24 Charges.)							
Alexandria, . . .				63	513		Congregation just emerging, and waiting for a church. No Sabbath services at present.
Dumbarton—High, . .			77 0 0	230		8 13 6	Emerged quite recently. Services every Sabbath.
Renton—Gaelic, . .	D	Model		119	343	38 4 10	No corresponding congregation in the U.F.C. U.F. congregation disbanded since August, 1904.
24. *Presbytery of Glasgow.* (106 Charges.)							
Barony, ...							Services held in a hall in the district. These but recently begun.
Duke Street, . . .	A	Model	50 0 0	1407	1025	184 0 0	No corresponding congregation in the U.F.C. Settled minister.

Presbytery of Glasgow—contd.									
Hope Street, . . .	A	Congregational			808	748	211	2	4	No corresponding congregation in the U.F.C. Settled minister.
Milton, ...	A	Model	3	0	0	206	152	111	3	5	No corresponding congregation in the U.F.C. Variation on Model Deed excluding from interests such as do not adhere to Claim of Right, etc.
Partick, ...			4	0	0						Services begun on 19th February, 1905.
Shettleston, . .) Carntyne, . . .)						201	423	1	3	4	Congregation re-organised recently. Minister has accepted call. Congregation gathered partly from Carntyne and from Shettleston.
St. Columba, . . .						151	849	16	17	0	Have had to pay rent of hall for 4½ years.
25. *Presbytery of Dunoon.* (15 Charges.)											
Dunoon—Gaelic, . .	F	Special				241	303	14	1	0	The congregation emerged recently. "Special" signifies title for behoof of a congregation of the Free Church of Scotland.

PRESBYTERIES— Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £ s. d.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £ s. d.	REMARKS.
Presbytery of Dunoon – contd.							
Innellan, ...			22 0 0	31			Just emerging. No services yet.
*Rothesay—West, . .			23 0 0	86		16 4 0	Have had to worship in halls for 4½ years.
Strachur, ...				120	251		Services not yet begun.
26. *Presbytery of Inveraray.* (8 Charges)							
Ardrishaig, . . .			4 0 0	69	309		Emerged recently. No services yet.
Inveraray, ...				64	304		Lochfyneside and Lochgilphead emerged recently, as also Tarbert. North Knapdale has been in existence since October, 1900. Lochfyneside has settled minister.

* Claim now withdrawn.

Presbytery of Inveraray—con.									
Kilmartin, ...		Special			15	140	3	4	0	No services yet begun at Inveraray or Kilmartin.
Lochfyneside, . . .	A		9	0	0	183	210			
Lochgilphead, . . .	A		8	0	0	397	547	1	0	0	
North Knapdale, . .		Model				173	262	16	0	0	
Tarbert, ...						120	519	3	0	0	
27. *Presbytery of Kintyre.* (9 Charges.)										
Campbeltown—Lorn St., .			63	0	0	183	1130	9	0	0	Worshipping in hall.
Lenimore and Pirnmill, .	B	No Title-deed				132	139	50	0	0	
Lochranza, ...	B	Model				94	179	5	0	0	
Shiskan, ...	B	Model Lease				159	370	59	10	0	
South-end, Arran, . .	B	Model Lease				120	199	32	18	6	
29. *Presbytery of Islay.* (5 Charges.)										
Bowmore, ...			10	0	0						The Islay congregations just emerging. Sabbath services have begun two weeks ago.
Kilchoman, . . .										
Kildalton, etc., . . .		No Title deed								
Portnahaven, . . .										
Jura, ...						38	128				No services begun yet in Jura for lack of an agent.
29. *Presbytery of Lorn.* (9 Charges.)										
Appin, etc., . . .						52	135				No services as yet.
Ardchattan, . . .						66	102				No services as yet.
Glenorchy, . . .		Special				59	137	24	5	6	Services regularly.

PRESBYTERIES— Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £	S.	D.	Strength of Congregation, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £	S.	D.	REMARKS.
Presbytery of Lorn—continued											
Kilbrandon, etc., . .	F	Special				331	502	44	10	0	Services regularly.
Kilninver, ...											No services yet begun.
Oban, ...	A	Model	10	0	0	425	394	116	3	3	Has settled minister.
30. *Presbytery of Mull.* (11 Charges.)											
Acharacle, ...	D	Model				108	146	6	2	0	Services regularly since 1900.
Ardnamurchan, . . .	F	Model				159	170	30	10	0	
Coll	D					202	207	11	10	0	Served through West Coast Mission.
Kilninian, etc., . . .						46	190				Emerging.
Ross and Brolas, . .											
Strontian, ...		Model				249	223	34	10	0	Services regularly since 1900.
Tobermory, . . .			21	0	0	128	251	4	10	0	Not accepting Sir John Cheyne's decision because unsuitable.
Torosay and Salen, . .						40		2	18	0	No regular services yet.

31. *Presbytery of Stirling.* (15 Charges.)							
Denny							Just emerging. Desire to hold either Denny or Dunipace Church.
32. *Presbytery of Dunblane.* (9 Charges.) None claimed.							
33. *Presbytery of Dunkeld.* (9 Charges.)							
Clunie, ...			6 0 0	25	128		Emerging. No services yet.
34. *Presbytery of Breadalbane.* (9 Charges.)							
Aberfeldy, ...		Special	16 0 0	175	460		Emerged recently. Services being held.
Glenlyon, ...				92	174		Emerging. No services as yet.
Killin, ...							
35. *Presbytery of Perth.* (18 Charges.)							
Dunbarney, ...			4 0 0	34	118		Emerging. No services as yet.

PRESBYTERIES. Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904.	REMARKS.
			£ S. D.			£ S. D.	
Presbytery of Perth—contd							
*Perth—Knox's,			23 0 0				
Middle,							
St. Leonard's,							
St. Paul's.			1 18 6	138			Emerged recently. Services regularly.
St. Stephen's,							
West,							
Scone.							
36. *Presbytery of Auchterarder.* (10 Charges.) None claimed.							
37. *Presbytery of Dunfermline.* (12 Charges.) None claimed.							

* One or other of these Churches to be claimed.

38. *Presbytery of Kinross.* (7 Charges.) None claimed.							
39. *Presbytery of Kirkcaldy.* (20 Charges.)							
Burntisland, . . .			6 0 0	58			Just emerging. No services yet begun.
Kennoway, . . .	A			107	165		Came over with minister recently.
Kinglassie, . . .	A			147	237		Came over recently. Services regularly.
Pathhead, ...			37 0 0	215	633		Emerged recently. Worshipping in a hired hall.
40. *Presbytery of Cupar.* (11 Charges.) None claimed.							
41. *Presbytery of St. Andrews.* (12 Charges.)							
Ferryport-on-Craig, . .			1 16 7	32	450		Organised, but services not yet begun. Waiting for use of the Church.
42. *Presbytery of Meigle.* (11 Charges.) None claimed.							

PRESBYTERIES—Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £	S.	D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £	S	D.	REMARKS.
43. *Presbytery of Forfar.* (8 Charges.)											
Dunnichen, . . .			0	17	0	28	220				Emerging. Services about to be begun.
Forfar—East, . . .			2	0	0						Emerging. Services begun.
First, ...			2	0	0						
44. *Presbytery of Dundee.* (30 Charges.)											
Dudhope, ...			3	0	0						Emerged recently. Services begun a few Sabbaths ago.
45. *Presbytery of Brechin.* (11 Charges.) None claimed.											
46. *Presbytery of Arbroath.* (13 Charges.) None claimed.											

47. *Presbytery of Fordoun.* (10 Charges.) None claimed.							
48. *Presbytery of Aberdeen.* (39 Charges.) None claimed.							
49. *Presbytery of Kincardine-O'Neil.* (13 Charges.) None claimed.							
50. *Presbytery of Alford.* (7 Charges.) None claimed.							
51. *Presbytery of Garioch.* (10 Charges.)							
Kemnay, ...				25	195		Just emerging. No services yet established.
Rayne, ...	A			61	138		Come over recently with their minister.
52. *Presbytery of Ellon.* (7 Charges.) None claimed.							

PRESBYTERIES—Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904.	REMARKS.
			£ S. D.			£ S. D.	
53. *Presbytery of Deer.* (15 Charges.)							
Fraserburgh, . . .			18 0 0				To be retained for use of the large number of our people there at fishing season.
Peterhead (Fishermen's Church)							To be retained for the use of the fishermen.
54. *Presbytery of Turriff.* (9 Charges.)							
Macduff, ...				29	481		Just emerging. No services yet established.
55. *Presbytery of Fordyce.* (10 Charges.) None claimed.							

56. *Presbytery of Strathbogie.* (9 Charges.) None claimed.									
57. *Presbytery of Abernethy.* (8 Charges.)									
Alvie, etc.,		Model	148 0 0	44	227				Emerged recently. Regular services.
Duthill,	F	Model	26 0 0	286	304	21	0	0	Regular services held for 4½ years.
Grantown,			17 0 0	162	422	45	9	6	Regular services, and settled minister.
Kingussie, etc.,		Model	220 0 0	328	491				Emerged recently. Regular services.
Lagan,			94 0 0						Services not yet established.
58. *Presbytery of Aberlour.* (6 Charges.) None claimed.									
59. *Presbytery of Elgin.* (10 Charges.)									
Elgin—High,			4 0 0	53		36	0	0	Worshipping for 4½ years in halls.
60. *Presbytery of Forres.* (6 Charges.) None claimed.									

PRESBYTERIES— Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £	S.	D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £	S.	D.	REMARKS.
61. *Presbytery of Inverness.* (14 Charges.)											
Daviot,	A					302	214	82	15	6	No U.F.C. representation. Settled minister.
Dores and Bona,	D					342	319	10	0	0	Emerged recently.
Inverness—North,	A	Special	52	0	0	1600	1302	257	15	7	No corresponding U.F.C. congregation. Settled minister. Title strictly congregational.
Kiltarlity,	B	Church, no title deed; manse, Model				467	383	65	4	0	Services regularly.
Kirkhill,						177	380				Services regularly. Emerged recently.
Moy,	A	Special				244	264	43	15	0	Settled minister.
Petty,						121	357				Emerged recently. Services regularly.

Presbytery of Inverness—contd.								
Stratherrick, . . .	E		2 0 0	278	215	33 0 0	Services regularly for 4½ years.	
Strathglass, etc., . .			10 0 0	94	189		Emerged recently.	
62. *Presbytery of Nairn.* (6 Charges.)								
Ardersier, ...		Model	11 0 0	282	340	6 0 0	Emerged recently. Lease till 1924. This is not the property of landlord. Services held.	
Cawdor, ...				306	361		Emerged recently. Services held.	293
Croy, ...				377	349	9 0 0	Emerged recently. Services held.	
Nairn, ...								
63. *Presbytery of Chanonry.* (8 Charges.)								
Avoch, ...				86	204		Emerged recently. Services held.	
Cromarty, ...			25 0 0				Emerged recently. Services held.	
Fortrose, ...				150	427		Emerged recently. Church title is strictly congregational. Services held.	

PRESBYTERIES—Number of Charges and Names of those C aimed	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £	S.	D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £	S.	D.	REMARKS.
Presbytery of Chanonry—cont.											
Killearnan,	E	Church, Special; Manse Model	0	10	0	283	266	27	0	0	Services since 1900.
Knockbain, West,	A	Model				408	361	86	8	6	Settled minister.
Resolis,	A	Model				475	416	91	0	0	Settled minister. Manse title was before the Court.
64. *Presbytery of Dingwall.* (11 Charges.)											
Alness,						201	444	72	0	0	Services for 4½ years.
Contin,		Special				266	305	36	6	6	Services for 4½ years.
Dingwall,	F	Model	39	0	0	805	804	121	14	2	Services for 4½ years.
Kilmorack,		Special				241	519	20	0	0	Services for 4½ years. The manse is for the "F.C. minister" and successor in office.
Kiltearn,	A					565	526	133	17	3	Settled minister.

Presbytery of Dingwall—cont.							
Maryburgh,	C	Special	4 0 0	75	417	5 0 0	Emerged recently. Services held.
Strathconan,	C			77	126	23 5 0	Services for 4½ years.
Strathgarve,	A	Special	0 13 6	267	238	74 15 0	Services for 4½ years. Church title Congregational; Manse title Special.
Strathpeffer and Fodderty,	F	Model		452	518	82 17 0	Services for 4½ years.
Urquhart,	A			626	543	81 6 6	Settled minister.
Urray,	E		6 0 0	879	470	72 0 0	Settled minister.
65. *Presbytery of Tain.* (11 Charges.)							
Croick,	C			63	102	11 6 0	Services for 4½ years.
Edderton,	C	Church no title deed		124	248	19 12 6	Services for 4½ years.
Fearn,		Manse?		480	781	18 0 6	Services for 4½ years.
Kilmuir Easter,	C	Model		251	371	45 10 0	Services for 4½ years.
Kincardine,		Model		212	264	20 5 0	Services for 4½ years.
Logie Easter,			2 0 0	130	223		No separate services.
Rosskeen,			133 0 0	394	734		Services for 4½ years.
Tarbat,			6 0 0	309	597		Cannot get a house to worship in.

PRESBYTERIES— Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £	S.	D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £	S.	D.	REMARKS.
66. *Presbytery of Dornoch.* (10 Charges.)											
Assynt,		Special				105	174	12	9	0	Services for 4½ years.
Clyne,	F	Special				611	509	95	0	0	Has settled minister.
Creich,	A					566	420	142	0	0	Settled minister.
Dornoch,	F		149	0	0	993	1101	100	0	0	Services for 4½ years.
Golspie,		Special	8	0	0	432	510	14	15	6	Services regularly.
Helmsdale,			3	0	0	367	1141	2	8	0	Services begun recently.
Lairg,	A	Special				357	379	117	8	9	Settled minister. No U.F.C. cause.
Rogart,			4	0	0	350	490	28	10	0	Services regularly.
Rosehall,	C	Special[1]				277	273	30	0	0	Services regularly.
Stoer,	E	Model				411	397	39	0	0	Services regularly.
67. *Presbytery of Tongue.* (8 Charges.)											
Altnaharra,			9	0	0	36	110				Emerged recently. Services not yet begun.

Presbytery of Tongue—contd.								
Durness,				112	404			Emerging.
Eddrachillis,				103	251			Emerging.
Farr,	E			226	393	22 0 0		Services regularly.
Kitlochbervie,				66	415			Emerging.
Strathy and Halladale	A	Strathy Model / Halladale Special		342	760	23 7 2		Services regularly.
Tongue,				397	595	57 6 0		Settled minister.
68. *Presbytery of Caithness.* (18 Charges.)								
Berriedale,	F	Special		336	464	40 2 6		Settled minister.
Bower,	C	Model	10 0 0	232	435			Services held.
Bruan,	C	Model	3 0 0	214	402	7 0 0		Services held.
Dunnet,	C			126	398	5 0 0		Services held.
Keiss,	C	Model	2 0 0	240	313			Services. Emerged recently.
Latheron,				262	413	12 5 0		Services held.
Lybster,				549	713			Emerged recently.
Olrig,	A		7 0 0	622	670	117 0 0		Settled minister.
Pulteneytown,				121	509			Emerged recently.
Reay,			40 0 0	317	538			Emerged recently.
Watten,				283	471	4 9 0		Services held.

PRESBYTERIES— Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £	S.	D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £	S.	D.	REMARKS.
69. *Presbytery of Lochcarron.* (12 Charges.)											
Applecross,	C					88	252	6	10	0	Services held.
Coigach,	A					422	292	55	0	6	Settled minister.
Gairloch,	A	Special				634	667	94	0	0	Settled minister.
Glenelg,	E	Model				167	204	15	12	8	Services held.
Glenshiel,	A		13	0	0	118	109	71	0	0	Settled minister.
Kinlochewe,	A	Model				108	139	25	0	0	Services. Test arises on disruption in "Presbytery," not in "Assembly."
Lochalsh, etc.,	A					439	370	99	3	6	Settled minister.
Lochbroom,						278	541				Emerged recently. Services held.
Lochcarron,	F	Model				444	421	42	4	0	Services held.
Plockton,	A	Model	32	0	0	486	328	37	10	10	Services held.
Poolewe,	E					754	709	90	16	0	Services held.
Shieldaig and Torridon,						158	264	3	0	0	Services held.
Little Lochbroom,		Special				60	280				Services just resumed.

70. *Presbytery of Abertarff.* (9 Charges.)							
Arisaig,	E			69	35	7 13 6	Emerged recently.
Ballachulish—North,							Services not yet begun.
Fort Augustus, etc.	C	Special		184	170	19 0 0	Services. Held for Free Church by General Trustees.
Fort William,		Model		143	502	12 0 0	Services held.
Glen Morriston,		Model		165	175	53 0 0	Services held.
Glen Urquhart,				453	646	113 18 9	Services held.
Kilmallie,				65	399	19 3 6	Services held.
Kilmonivaig,				92	155		Services not yet begun.
Small Isles,	A			42	66		Services. Emerged recently.
71. *Presbytery of Skye.* (8 Charges.)							
Bracadale,	E	Special		182	270	45 8 8	Services held.
Duirinish,	A		3 0 0	1360	549	90 2 6	Services held.
Kilmuir, etc.,	E			354	845	26 13 0	Services held.
Raasay,	A	Model		128	106	50 4 6	Settled minister.
Sleat,	A	Model		391	256	54 12 0	Settled minister.
Snizort,	E			551	380	8 15 4	Settled minister.
Strath, etc.,	C	Special, Kyle			269	16 3 6	Services. Broadford Church on Model Deed.
Waternish and Arnisort,							Strathaird Church on Special.

PRESBYTERIES—Number of Charges and Names of those Claimed.	How Possessed.	Nature of Title. (Unless otherwise stated it is assumed that Church and Manse are held on identical terms.)	Income from Congregational Endowments. £ S. D.	Strength of Congregations, 1905.	Strength of Congregations, 1900.	Sustentation Fund, 1904. £ S. D.	REMARKS.
72. *Presbytery of Uist.* (7 Charges.)							
Bernera, etc.,	E						Emerged recently.
Carinish,				122	499		Emerged recently.
Harris,				193	270		Emerged recently.
North Uist, etc.,	C			293	412		Services held.
South Uist,				51	175	6 14 0	Emerging. Services not yet begun.
73. *Presbytery of Lewis.* (14 Charges.)							
Back,	A	Special		1886	1382	93 4 1	Settled minister.
Barvas,	E	Special		1167	1148	61 18 0	Settled minister.
Carloway,	E	Model		1228	1027	55 0 0	Services held.
Cross,	E	Church, no title deed		1491	1647	37 13 6	Services held.

Presbytery of Lewis—contd.							
Kinloch, ...	E			697	715	35 14 8	Services. Manse special "for F.C. Minister."
Knock, ...	F	Model		2342	3976		Services held.
Lochs, ...	E	Model		685	844	65 0 0	Services held.
Park, ...	A			809	673	57 13 0	Settled minister.
Shawbost, ...	A			1037	707	63 0 6	Settled minister.
Stornoway—Gaelic, . .	F	Special		1251	1690	139 5 0	Services held.
Uig, ...	E	Special		430	804	6 12 0	Services held.
74. *Presbytery of Orkney.* (15 Charges.)							
Birsay, ...				143	502		Emerging.
75. *Presbytery of Shetland.* (10 Charges.) None claimed.							

APPENDIX XXXII.

LIST OF CHURCHES taken by Free Church as stated, with Members, Adherents, etc.

This table includes the Congregations in which action was taken since 1st August, 1904, by the Free Church either by force or by applying for interdict. In six instances the U.F. Congregations were excluded from the churches since 1900. These were—Aultbea, Bracadale (two churches), Duirinish, Kinlochewe, and Kyleakin. In addition to the interdicts obtained, there are eighteen cases pending The twenty-six ministers who did not enter the Union were not disturbed in the possession of churches since 1900.

No.	CONGREGATIONS.	MINISTERS.		Free Church before Union; Members and Adherents above 18 years at 31st Dec., 1899	United Free Church Members and Adherents above 18 years at 31st Dec., 1904	Over 14 years claimed by Free Church before	
	I. Churches taken by force—	United Free Church.	Free Church.			Royal Commission.	Bill Chamber.
1	Ness, ...	D. M. M'Donald.	...	1,640	458	1,491	...
2	Carloway, ...	Duncan M'Leod.	...	1,027	279	1,228	...
3	Lochs, ...	N. M. Morrison.	...	844	106	685	...
4	Kinloch, ...	John M'Kay.	...	715	319	697	...
5	Barvas, ...	D. H. Morrison.	R. Mackenzie.	1,142	532	1,167	1117
6	Bernera (Uig), ...	D. Macarthur.	...	...	...	...	...
7	North Uist	John M'Leod.	...	412	186	293	...
8	Bernera (Harris), ...	M. Morrison.	...	389	306	...	...
9	Strathaird (Skye), ...	A. Fraser.	...	...	...	...	...
10	Kilmuir and Eastside ...	D. A. Macdonald.	A. Mackay (Ordained Missionary).	845	511	354	...

11	Snizort and Uig, ...	J. M'Dougall.	...	380	375	551	...
12	Waternish, ...	R. M'Kenzie.	...	105	157	...	...
13	Coll, ...	R. Ross.	...	207	29	202	...
14	Acharacle, ...	Vacant.	...	146	78	108	...
15	Strontian, ...	Vacant.	...	223	30	249	...
16	Arisaig, ...	M. S. Maclean.	...	55	101	69	...
17	Glenelg, ...	A. M'Diarmid.	...	204	72	167	...
18	Kyle of Lochalsh, ...	N. C. Macdonald.	Wm. Fraser.	328	98	486	...
19	Glenmorriston, ...	D. M'Innes.	...	176	35	165	...
20	Urray, ...	Vacant.	J. M'Leod.	470	224	897	...
21	Killearnan, ...	C. Matheson.	...	266	156	283	...
22	Croick, ...	N. M'Kay.	...	102	41	63	...
23	Rosehall, ...	J. Lamont.	...	273	250	277	...
24	Stoer, ...	D. Finlayson.	...	397	28	411	...
25	Keiss, ...	Vacant.	...	313	300	240	297
26	Stratherrick, ...	N. Campbell.	...	215	164	278	...
27	Kinglassie, ...	G. C. Dalziel.	J. D. Logie.	237	346	147	...
	II. Churches taken by Interim Interdict—						
1	Ardnamurchan, ...	J. Macniven.	...	170	54	159	151
2	Berriedale, ...	C. G. Ross.	...	464	502	336	200
3	Clyne, ...	J. Tolmie.	...	509	583	611	700
4	Dingwall, ...	R. Macdonald.	...	804	566	805	5/600
5	Golspie, ...	J. Mackenzie.	...	510	398	432	353
6	Grantown,...	P. T. Hall.	T. Ellis.	422	415	162	1/150
7	Kilbrandon, ...	D. M'Donald.	...	502	255	331	270
8	Knock, ...	G. M'Leod.	...	1,976	578	2,342	1850

No.	CONGREGATIONS.	MINISTERS.		Free Church before Union: Members and Adherents above 18 years at 31st Dec., 1899	United Free Church Members and Adherents above 18 years at 31st Dec., 1904	Numbers above 14 years claimed by the Free Church before	
	II. Churches taken by Interim Interdict—continued—	United Free Church.	Free Church.			Royal Commission	Bill Chamber.
9	Lochcarron, ...	R. Morrison.	...	421	132	444	400
10	Stornoway, ...	W. Calder.	...	1,690	940	1,251	1100
11	Strathpeffer, ...	J. Johnstone.	...	518	201	452	424
12	Dornoch, ...	J. Macdonald.	...	1,111	334	993	...
13	Dunoon, ...	D. M'Calman.	...	303	99	241	...
14	Shawbost, ...	...	N. Nicolson.	707	4	1,037	...
15	Duthill, ...	W. Morrison.	...	304	192	286	118
16	Kingussie and Newtonmore,	A. Bain.	...	491 ...	517 ...	328 ...	200 150
17	Edinburgh—St. Columba's,	M. M'Lennan.	...	879	762	175	175
18	Dundee—Dudhope, ...	A. Abel.	...	536	600	...	233
19	Kirkcaldy—Pathhead, ...	D. Gray.	...	633	675	215	215
20	Alvie, ...	N. M'Donald.	...	227	125	44	101
21	Croy, ...	A. Mackenzie.	...	349	170	377	377
22	Scone (Abbey), ...	A. K. M'Murchy.	...	222	246	100	100
23	Fearn, ...	L. M'Pherson.	...	781	682	480	493
24	Alness, ...	J. Ross.	...	444	414	201	201
25	Rosskeen, ...	J. Ross.	...	734	573	394	374

26	Helmsdale, ...	J. Cameron.	...	1,141	583	367	364
27	Latheron, ...	G. M'Fadyen.	...	413	450	262	267
28	West Kilbride, ...	W. K. Smiley.	...	318	337	73	73
29	Tobermory, ...	J. A. Campbell.	...	251	211	128	128
30	Ullapool, ...	J. M'Millan.	...	541	518	278	278
31	Glenorchy, ...	D. M'Alister.	...	137	104	59	60
32	Kincardine (Tain), ...	K. M'Leod.	...	254	273	212	212
33	Campbeltown—Lorn Street,	Vacant.	...	1,130	1,135	183	199
34	Lybster, ...	H. Matheson.	...	713	439	549	550
35	Tarbert (Loch Fyne), ..	Vacant.	...	519	394	120	374
36	Bruan, ...	W. G. Murray.	...	402	319	214	215
37	Cawdor, ...	J. G. M'Neill.	...	361	320	306	306
38	Lochinver (Assynt), ...	N. N. M'Kay.	...	174	123	105	...
39	Tongue, ...	Vacant.	J. M'Donald (Ordained Missionary).	595	326	397	397
40	Uig, Lewis, ...	D. M'Arthur.	...	804	547	430	334
41	North Knapdale, ...	A. M'Innes.	...	292	209	173	172
42	Ardersier, ...	D. M. M'Leod.	...	340	160	282	282
43	Contin, ...	R. Cameron.	...	305	80	266	266
44	Kilmallie, ...	A. M'Coll.	...	399	194	65	...
45	Maryburgh, ...	R. M'Kenzie.	...	417	347	75	389
46	Greenock, ...	J. Campbell.	...	743	650	239	239
47	Aberfeldy, ...	J. M'Rae.	...	460	429	175	175
48	Strath (Skye), ...	A. Fraser.	...	269	186	...	303
49	Govan—St. Columba's, ...	E. Grant.	...	849	1,101	151	151
50	Glenurquhart, ...	A. M'Kay.	...	646	453	453	453
51	Kilmuir-Easter, ...	J. Fraser.	...	371	215	251	251
52	Strathconan, ...	W. D. A. M'Kenzie.	...	126	78	77	77

No.	CONGREGATIONS.	MINISTERS.		Free Church before Union; Members and Adherents above 18 years at 31st Dec., 1899	United Free Church Members and Adherents above 18 years at 31st Dec., 1904	Numbers above 14 years claimed by the Free Church before	
	II. Churches taken by Interim Interdict—continued—	United Free Church.	Free Church.			Royal Commission.	Bill Chamber.
53	Tarbat, ...	G. Murray.	...	597	437	309	322
54	Dumbarton (High), ...	A. S. Inch.	...	830	1,026	230	280
55	Ayr (Newton), ...	J. Miller.	...	704	662	70	119
56	Fort-William, ...	J. M'Intosh.	...	502	506	143	184
57	Port-William, ...	J. Langlands.	...	143	153	49	120
58	Nairn, ...	J. S. M'Donald.	...	1,147	1,159	...	251
59	Watten, ...	W. G. Robertson.	...	471	424	283	280
60	Bower, ...	A. L. Skene.		435	276	232	241
61	Reay, ...	J. M'Donald.	...	538	312	317	317
62	Petty, ...	D. Campbell.	...	357	289	121	121
63	Strathy and Halladale, ...	E. Fraser.	...	760	524	342	342
64	Strathglass, ...	C. C. M'Kenzie.	...	189	129	94	99
65	Rothesay (West),... ...	J. Urquhart.	...	509	535	86	...
66	Newton-Stewart, Creebridge	A. Stewart.	...	266	275	45	...
67	Burghead, ...	Vacant.	...	559	512	...	...
68	Partick, ...	D. Young,	...	588	710	...	...
69	Kildalton, ...	D. Munro.	...	252	266	...	...
70	Portnahaven, ...	A. S. M'Intyre.	...	261	129	...	...

APPENDIX XXXIII.

AGENTS of Free Church.

(Submitted to Royal Commission by Rev. J. K. Cameron.)

THE COLLEGE.

1. Rev. W. M. Alexander, B.D., M.D., Professor
2. „ Professor Robert Morton, Lecturer.
3. „ James Kerr, D.D. „
4. „ John Urquhart, „
5. „ S. J. Hamilton, B.A., „
6. Hay Fleming, Esq., LL.D., „

MINISTERS.

1. Rev. Robert Gordon, Edinburgh.
2. „ D. M. Macalister, „
*3. „ J. D. M'Culloch, Glasgow.
4. „ J. MacLeod. „
5. „ A. Hunter, „
6. „ H. Carmichael, Coatbridge.
7. „ D. Cameron, Lochfyneside.
8. „ J. K. Cameron, M.A., Brodick.
†9. „ C. A. Bannatyne, M.A., Culter.
10. „ G. Campbell, Kennoway.

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* Since elected Principal. † Since elected Professor.

11. Rev. J. C. Robertson, Rayne.
12. „ E. MacLeod, Oban.
13. „ M. MacKenzie, Inverness.
14. „ R. Finlayson, Daviot.
15. „ D. MacLean, Moy.
16. „ T. Ellis, Grantown-on-Spey.
17. „ D. Munro, Urquhart.
18. „ M. MacQueen, Kiltearn.
19. „ J. MacLeod, Urray.
20. „ F. MacRae, Knockbain.
21. „ J. MacIver, Resolis.
22. „ N. Campbell, M.A., Creich.
23. „ J. Noble, Lairg.
24. „ J. MacDonald, Tongue.
25. „ K. Cameron, M.A., Clyne.
26. „ J. MacLennan, Dunbeath.
27. „ W. C. B. Munro, M.A., Olrig.
28. „ A. Galbraith, Lochalsh.
29. „ W. MacKinnon, Gairloch.
30. „ D. MacLeod, Coigach.
31. „ K. MacRae, Glenshiel.
32. „ J. MacDonald, Raasay.
33. „ W. Fraser, Sleat.
34. „ H. Cameron, Back.
35. „ H. Kennedy, Gravir.
36. „ N. Nicolson, Shawbost.
37. „ R. MacKenzie, Barvas.

Ordained Missionaries.

1. Rev. Angus Mackay, Snizort.
2. „ John MacEwan, Kilmory.

Probationers.

1. Rev. Angus MacIver.
2. „ Duncan Campbell.
3. „ John Campbell.
4. „ Neil Grant.
5. „ Hector Macaulay.
6. „ Alexander Gilfillan.
7. „ Alexander Tait.
8. „ Peter Clarkson.
9. „ William MacKay.
10. „ Angus MacKay.

Students in Divinity.

1. Henry J. Eakin, B.A.
2. John E. Mitchell.
3. Robert Power.
4. Marcus S. Fulton, B.A.
5. Frederick Williamson.
6. Robert J. Morrison, B.A.
7. John M. Kay.
8. Walter K. Black.
9. S. Burnett.
10. A. J. Gillespie.
11. Charles Anderson.
12. William Young.
13. Arthur Brande.
14. Duncan MacGillivray.
15. James Watson, B.A.
16. John Davey.

Also a considerable number of students at the earlier stages of study, who are dependent on the Church for bursaries.

Catechists and other Lay Agents.

1. Rev. Donald Ross, Glasgow.
2. Mr. Henry Rhind, Inverness.
3. „ Donald MacLeod, Ness.
4. „ Roderick M'Iver, Ness.
5. „ Norman MacDonald, Borve.
6. „ Donald MacLean, Barvas.
7. „ Alexander MacLeod, Shawbost and Carloway.
8. „ Alexander MacLeod, Belsoro, Uig.
9. „ Roderick Mackay, Tolsta, Back.
10. „ Angus Mackay, Tolsta, Back.
11. „ Angus MacLeod, Melbost, Knock.
12. „ John Smith, Stornoway.
13. „ Roderick MacLeod, Leurabost.
14. „ Angus Macaulay, Keose.
15. „ Kenneth MacLeod, Aridruich.
16. „ Roderick MacLeod, Cromore.
17. „ Angus Montgomery, Stornoway.
18. „ John Morrison, Achamore.
19. „ Donald MacKinnon, Waternish.
20. „ Donald M'Leod, Staffin.
21. „ Malcolm Ross, Kilmaluag.
22. „ John MacDonald, Totscore, Skye.
23. „ John M'Swann, Carbost.
24. „ Alexander MacLean, Skeabost.
25. „ Lauchlan MacLean, Strathaird.
26. „ John MacLean, Kyleakin.
27. „ John MacLean, Gairloch.
28. „ Duncan MacKenzie, Gairloch.
29. „ James Munro, Garve.
30. „ William MacKay, Contin.
31. „ Norman MacLeod, Stoer.

32. Mr. John L. Moffat, Arbroath.
33. „ Alexander MacDougall, Glenurquhart.
34. „ James MacDonald, Glenmoriston.
35. „ James Campbell, Luing.
36. „ David Mann, Appin.
37. „ Murdo MacIver, Glenelg.
38. „ Archibald MacLauchlan, Glasgow.
39. „ John MacLean, Glasgow.
40. „ Donald Morrison, Eigg.
41. „ John Clark, Glasgow.
42. „ Robert MacLeod, Lochs.
43. „ Neil MacDonald, Glasgow.
44. „ John Robertson, Pulteneytown.
45. „ George Grant, Brora.
46. „ George MacDonald, Lairg.
47. „ Hugh Buchanan, Lairg.
48. „ John MacLeod, Port Skerra.
49. „ Angus Cameron, Port Skerra.
50. „ John MacDonald, Kinlochewe.
51. „ John MacIver, Opinan.
52. „ Donald MacBeth, Shieldaig.
53. „ John Watson, Moy.
54. „ John Mackay, Inverness.
55. „ Andrew MacLean, Beauly.
56. „ Alexander Thomson, Tongue.
57. „ Norman Campbell, Dunvegan.
58. „ Magnus MacLean, Glendale.
59. „ Alexander MacKenzie, Bracadale.
60. „ Malcolm MacPherson, Acharacle.
61. „ Hugh Murray, Glasgow.
62. „ Roderick Campbell, Glasgow.
63. „ A. Currie, Largs.

64. Mr. R. C. Orr, Saltcoats.
65. „ William Aitcheson, Glasgow.
66. „ Kenneth MacPherson, Glendale.
67. „ Malcolm MacPhail, Stornoway.
68. „ William Ross, Inverness.
69. „ Alexander Cameron, Dundee.
70. „ William Jack, Peterhead.

Also a number of ministers from other churches have given their services to the Free Church for short periods.

APPENDIX XXXVI.

MISSIONARIES of the Free Church of Scotland in 1900 (all of whom entered the Union).

APPOINTED

Bengal—

1839	Rev.	Thomas Smith, M.A , D.D.—*Retired.*
1861	„	K. S. Macdonald, M.A., D.D.
1871	„	Principal Hector, M.A., D.D.
1871	„	Andrew Campbell, D.D.
1875	„	John A. Dyer, L.R.C.P. and S. Ed.
1876	„	R. N. Macdonald, M.A.
1882	„	William M'Culloch.
1888	„	Alex. Tomory, M.A.
1888	„	John Watt, M.A.
1889	„	D. M. Macphail, M.A., M.D.
1891	„	W. E. White, B.A.
1893	„	Malcolm M'Nicol, M.A., M.B., C.M.
1897	„	John Scrimgeour, M.A.
1881	Prof.	Alex. Thomson, M.A.
1882	„	Henry Stephen, M.A.

Bombay, Jalna, and Poona—

1838	Rev.	J. Murray Mitchell, M.A., LL.D—*Retired.*
1855	„	J. S. Beaumont, M.A.
1874	„	Principal Mackichan, M.A., B.D., D.D., LL.D., Vice-Chancellor of the University of Bombay.
1879	„	Robert Scott, M.A.
1886	„	Robert M'Comish, M.A., B.D.
1889	„	Alex. G. Mowat, M.B., C.M.
1890	„	John Torrance, M.A., B.D.

1894 Rev. W. E. Wilkie Brown, M.A.
1894 „ R. Baillie Douglas, M.A., B.D.
1895 „ Nicol Macnicol, M.A.
1897 „ Robert Strachan, M.A., B.D.
1898 „ W. G. Robertson, M.A., B.D.
1884 Prof. John Jack, M.A.

Madras—

1862 Rev. Principal William Miller, D.D., LL.D., C.I.E., Member of Legislative Council, and Vice-Chancellor of University.
1874 „ Charles Cooper, M.A., LL.D.—*Retired.*
1879 „ Adam Andrew.
1884 „ William Skinner, M.A.
1886 „ George Pittendrigh, M.A.
1887 „ James M. Russell, M.A.
1890 „ E. M. Macphail, M.A., B.D.
1892 „ F. W. Kellet, M.A.
1893 „ John Stewart, M.A.
1895 „ William Meston, M.A., B.D.
1895 „ J. H. Maclean, M.A., B.D.
1896 „ Alex. Moffat, M.A., B.Sc.
1899 „ John Mackenzie, M.A.
1884 Prof. W. B. Morren, M.A.
1885 „ J. R. Henderson, M.B., C.M., F.L.S
1888 Dr. William Walker, M.B., C.M.

Nagpur—

1869 Rev. Principal Whitton.
1878 „ John Douglas, M.A.
1885 „ Alex. Robertson, M.B., C.M.
1888 „ J. Sandilands, M.A., M.B., C.M.
1889 „ Dugald Revie, M.B., C.M.
1899 „ J. F. MacFadyen, M.A.

South Arabia—

1892 Rev. John C. Young, M.A., M.B., C.M.
1898 „ J. R. Morris, L.R.C.P. and S. Ed.

Syria—

1863 Rev. William Carslaw, M.D.

South Africa—

1856 Rev. Richard Ross—*Retired.*
1866 „ Principal James Stewart, M.D., D.D., F.R.G.S.
1870 „ James Dalzell, B.D., M.B., C.M.
1873 „ W. J. B. Moir, M.A.
1876 „ D. Doig Young.
1877 „ James Scott.
1880 „ William Stuart, M.A.
1882 „ John Bruce.
1886 „ D. L. Erskine.
1889 „ D. D. Stormont, M.A., L.C.P.
1889 „ John Thomson.
1893 „ John Lennox, M.A.
1893 „ B. J. Ross, M.A.
1893 „ M. J. O. Matheson.
1896 „ James Dewar, M.A.
1897 „ William Gavin, M.A.
1900 „ Hedley V. Taylor, M.A.
1877 Mr. Alex Geddes.
1883 „ Alex. W. Roberts, D.Sc., F.R.S.E., F.R.A.S.
1893 „ Alex. F. Lyon.
1894 „ D. A. Hunter, F.R.S.G.S.
1898 „ James M'Cash, M.B., C.M.

New Hebrides—

1858 Rev. Joseph Copland—*Retired.*
1882 „ William Gunn, L.R.C.P. and S. Ed.
1896 „ F. G. Bowie, M.A.

APPENDIX XXXV.

COMMITEEES of the United Free Church.

1.—The Nine Principal Standing Committees.

No.	Name of Committee.	Secretary.
1.	Sustentation and Augmentation Funds,	Rev. Alexander Lee. Rev. John Young.
2.	Home Mission, ...	Rev. John Young.
3.	Church and Manse Building, ...	Rev. John Young.
4.	Highlands and Islands, ...	Rev. Alexander Lee.
5.	Foreign Missions, ...	George Smith, LL.D. Rev. James Buchanan.
6.	Colonial, ...	Rev. Dr. Milne Rae.
7.	Continental, ...	Rev. Dr. Milne Rae.
8.	Jewish Mission, ...	Rev. Dr. Milne Rae.
9	Youth of the Church, ...	Mr. A. Mackenzie.

2.—Other Standing Committees.

10.	Education, ...	Mr. A. Mackenzie.
11.	College, ...	Mr. J. A. Dalmahoy.
12.	Aged and Infirm and Pre-Disruption Ministers' Fund, ...	Rev. John Young.
13.	Assembly Arrangements, ...	Mr. R. R. Simpson.
14.	Finance, ...	Mr. A. Ellison Ross.
15.	Publications and Records, ...	
16.	Distribution and Employment of Probationers, ...	Mr. D. Cameron.
17.	Nomination of Standing Committees,	

Continued on page 248.

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No.	Name of Committee.	Secretary.
18.	Church Life and Work, ...	Rev. A. W. Kinmont.
19.	Sabbath Observance, ...	Rev. John Buchan.
20.	Temperance, ...	Rev. W. S. Swanson.
21.	Praise, ...	Mr. R. R. Simpson.

3.—Temporary and Occasional Committees.

22. Law, ...
23. Presbyterian Chaplains in the Army,
24. State Regulation of Vice, ...
25. Systematic Giving, ...
26. Reports of Synods on Presbyterial Visitation, ...
27. Romanism and Ritualism, ...
28. On Church and State, ...
29. On Statistics, ...
30. On Union, ...
31. General Interests, ...
32. Advisory, ...

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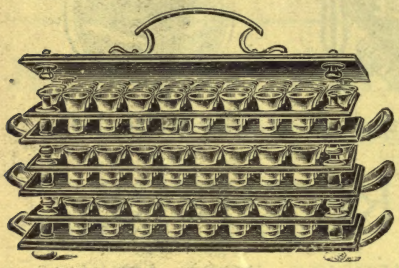

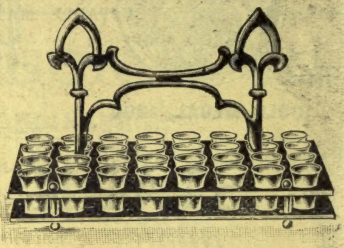

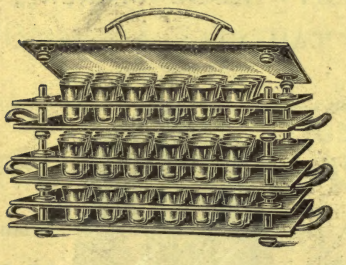

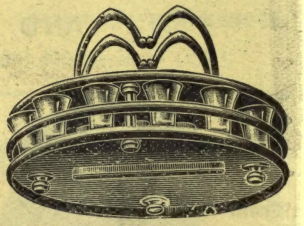

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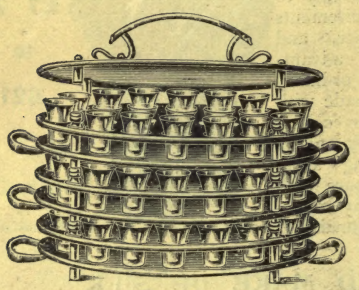

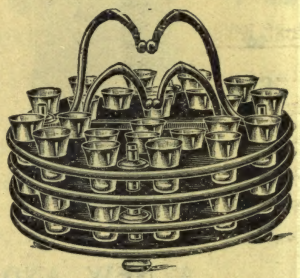

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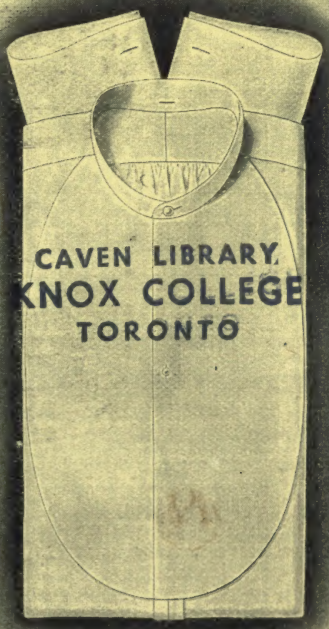

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